

Nineteenth Year of Publication

CHURCH MANAGEMENT



RECONSTRUCTED CHANCEL
First Congregational Church, Kane, Pennsylvania

FEBRUARY
1 9 4 3

VOLUME XIX
NUMBER FIVE

Advertisers' Index

Page

A

Abingdon-Cokesbury Press	37
Addressing & Duplicating Machine Co.	56
American Sunday School Union	40
Anti-Defamation League	40
Arrow Letter Service	51
Ashtabula Sign Co.	49
Austin Organs, Inc.	49

B

Barnes & Co., A. S.	40
Boone Publishing Co., The	39
Brunswick Seating Corp.	53

C

Central University	53
Chicago Theological Seminary, The ..	51
Church Management	55, 57, Third Cover
Church Peace Union	33
Church World Press, Inc.	53
Clarín Mfg. Co.	27
Clark Co., Inc., W. L.	57
Clergy Cross Emblem Co., The	42
Collegiate Cap & Gown Co.	51
Co-Operative Church Supply Co.	31
Cotrell & Leonard	49
Cox Sons & Vining	53

D

Deagan, Inc., J. C.	56
De Long and De Long	35
De Moulin Bros. & Co.	43, 51
Dietz, William H.	53
Dry Hotels	52

E

Ecclesiastical Art Press	33
--------------------------------	----

F

Faircraft Co.	43
--------------------	----

G

General Exhibits & Displays, Inc.	45
Goodenough & Woglom Co.	41

H

Hall, Inc., J. M.	55
Harper & Brothers	41
Home Novelties Co.	45
Hope Publishing Co.	Back Cover

I

Illustrator, The	53
------------------------	----

K

Kaufmann, Inc., Ernst	39
Keck, Henry—Stained Glass Studio ..	56
Kundtz Co., The Theodor	31

(Turn to third cover)

Classified For Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department: Five cents per word; minimum charge, 75 cents; payable in advance. The publisher reserves the right to decline advertising and refund remittance.

Address Classified Department Forms close 5th of month preceding
CHURCH MANAGEMENT, 1900 Euclid Avenue, Cleveland Ohio

BOOKS

Marriage and Sexual Harmony by Oliver M. Butterfield. Especially valuable to youth in this day of war marriages. Paper bound. 96 pages. 50c prepaid. Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

Used Books. Bargains; for the clergy. Send stamp for lists. Clergy-Aids Service, Box 578, Eagle River, Wisconsin.

"Youth at the Altar Steps." A manual for the instruction of youth for church membership, by Rev. Orvis F. Jordan. 15c. Order from C. C. News, 135 S. Prospect, Park Ridge, Illinois.

CHURCH PRINTING SAMPLES

Send stamps for postage and we will send you an assortment of church bulletins, letters, etc., as we have received them from our subscribers. At the same time send us a package of your printing. We usually have more requests for the material than the supply on hand. Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

CHURCH SEATING

For Sale: Opera seats, about 160 units; 7-ply construction, in fine condition, solid arm rests. From church changing to pews. Ideal for hall or chapel. E. J. Sanderson, 379 S. Main Street, Amherst, Ohio.

Wanted: Church pews, second-hand. State type, condition, price. Address Walker Nelson, Leonardo, New Jersey.

DRAMAS

Three Men in a Boat. A play of interfaith brotherhood. Helps build understanding between Jews, Catholics, and Protestants. Get one jump ahead of the "crusade of hatred" which is scheduled for America. Five characters. Five copies, sufficient for the entire cast, 50c. Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

DUPLICATOR SUPPLIES

Wanted—A minister in every locality to sell our duplicators, stencils, inks, typewriter ribbons, etc. Big discounts. Write for dealers' prices. Centype Manufacturing Company, 145 N. Broadway, Wichita, Kansas.

Save up to 50% on mimeograph paper, stencils and ink. Send 25c for 3 sample stencils or \$1 for 12. One pound \$2 ink for \$1. Lettering Guides, Scopes and Duplicators at special discounts. Duplicator Supplies, 3332 Beach Avenue, Chicago, Illinois.

HONOR ROLL

Roll of Honor, changeable die-cut letters, mahogany plywood. Room for 8 names. \$5.00. William Filline, 3027 N. Kostner Avenue, Chicago, Illinois.

HYMNALS REBOUND

More and more churches are saving money by having their worn hymnals rebound by the Educational Bindery, 1126 South Boulevard, Evanston, Illinois. Your sample book bound free.

OFFICE MACHINES

Typewriters. Office Machines. Save up to half on Duplicators, Addressing Machines, Adding Machines, Letter Folders, Envelope Sealers. Pruitt, 15 Pruitt Building, Chicago.

For Sale: Senior Multigraph No. 36 complete with motor, automatic feeder, automatic inker, two typesetters, extra drums, ten fonts of type, borders, etc. All in very good condition. Price very reasonable to church or minister. Rev. Lyle Loomis, Whitehouse, Ohio.

PASTORS' HELPS

Pulpit Bread. "Priorities of Life" series; strong messages for the times; looseleaf. Also musical messages; symphonics. Send 35c for specimens. Clergy-Aids Service, Box 578, Eagle River, Wisconsin.

PROFESSIONAL SERVICES

Director of Religious Education, woman, would make a change. Indiana, Illinois or Ohio preferred. Address Box XY, Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

Wanted: Position as assistant pastor and/or director of religious education. Applicant is now pastor of a church of over 1,000 members. Write to Box 20, Church Management, 1900 Euclid Avenue, Cleveland, Ohio.

WEDDING BOOKS, CERTIFICATES

A large line with distinction and quality. Color variety. Price range. Original designs. Send card for catalog and Introductory Offers. Paragon Publishing Company, 238 Tahoma Road, Lexington, Kentucky.

Selected Short Sermons

By Earl Riney

Some men think that they have done a great thing when they have blown out a light that others have created.

* * *

God's mercies are new every morning, and that calls for expressions of thanksgiving every day.

* * *

God has given us abundant reason for thanksgiving, may he give us also the grace to be thankful.

* * *

For a man to realize what is great and jest at it is the very worst type of frivolity.

* * *

There are men whose lives are like oil-paintings, which look their finest from a little distance.

* * *

To listen to one's prejudices is to take a fool's advice.

* * *

There are times and they are life's most crucial times—when a man needs the sympathy of those who never tasted the bitterness that is his.

* * *

One must be a believer if he would be an achiever.

* * *

The true Christian is not a person who thanks God that he is better than other men, but who desires in all humility to be better than he is.

* * *

The best prayer is one of thanksgiving. Most of us get all the blessings we deserve.

* * *

If some people knew better what they wanted they could come nearer getting it.

* * *

Even the pessimist might be thankful for the good things he receives if he were not so busy grumbling about the unpleasant things he expects.

* * *

The easiest thing to find is fault, but the hardest thing to keep is silent.

* * *

Some would rather talk by faith than walk by faith.

* * *

Nine-tenths of the bitterness of public life would vanish if each man would make a brave and honest attempt to survey each matter from the angle from which his opponent sees it.

* * *

Society has its standard, whether low or high, and by that standard it measures everybody.

A Minister's Story of Destruction's Aftermath in Britain**OUT OF THE BLITZ***"The Gates of Hell Shall Not Destroy"*

By P. G. S. HOPWOOD (Sheffield)

"A pastor reflects upon the deeper meaning of the German assault. This modern version of Christian Scripture comes to light out of the present time of testing to reveal the power of faith as it is brought to the surface through suffering."

Illustrated \$2.00

Worth Owning Today

ALFRED H. C. MORSE, D. D.

A HANDFUL OF NUGGETS

An original, delightful volume of devotional meditations. We especially recommend it for the shut-ins and for ministers and leaders in young people's program preparation. It is filled with faith and hope and is a message for the day."—*Christian Observer*.

\$1.50

MAITLAND ALEXANDER

THE BURNING HEART*Second Edition in Press*

Introduction by Clarence E. McCartney

"To read these sermons will stimulate faith and invite acceptance of the Lord . . . will bring some of the heat that burned for Christ and kindled the hearts of multitudes."—*Presbyterian*.

\$1.50

HAROLD J. OCKENGA, D. D.

EVERY ONE THAT BELIEVETH

"A book of expository addresses for our own day and age—each a masterpiece of thought and analytical and expository skill. A simple, understandable, lucid presentation of the principles of the Christian message."—*Pulpit Digest*.

\$2.00

CLARENCE E. MACARTNEY, D. D.

THE LORD'S PRAYER

Dr. Macartney in his interpretation leads to a deeper appreciation and understanding of the model prayer. An inspiring and heartening book.

\$1.00

VANCE HAVNER

PEACE LIKE A RIVER

Meditations from the gifted pen of one who finds peace and solace and refreshment from the fount of living waters. Author of many devotional gems.

\$1.00

AT ALL BOOKSTORES

Fleming H. Revell Co.158 Fifth Ave.
NEW YORK

DONALD H. TIPPETT, D. D.

THE DESIRES OF A RELIGIOUS MAN

"Straight-forward messages in which the minister of First Methodist Church, Los Angeles, through an interpretation of the greatest of prayers helps us to the discovery of our basic desires and aids in the development of a more genuine prayer life."—*Christian Messenger*.

\$1.50

THOMAS A. LAMBIE, M. D.

A DOCTOR CARRIES ON

Introduction by Lowell Thomas

The author of "A Doctor Without a Country" writes graphically of dramatic and tragic experiences during the recent conquest of the Italian invaders and return of Haille Selassie to Ethiopia.

Illustrated \$2.00

LOUIS S. BAUMAN, D. D.

RUSSIAN EVENTS IN THE LIGHT OF BIBLE PROPHECY

"There can hardly help but be a great deal of interest in Dr. Bauman's latest book. . . . Must give every reader 'furiously to think'."—*Evangelical Christian*.

\$1.25

EARLE V. PIERCE, D. D.

THE CONFLICT WITHIN MYSELF

"Every Christian, minister or layman, who is sincerely striving for fullness of stature in Christ will find this book helpful for his own life and suggestive in helping others."—*Joseph C. Robbins, D. D., President, Northern Baptist Convention*.

\$1.50

ROLAND Q. LEAVELL, D. D.

THE ROMANCE OF EVANGELISM

A survey and analysis of the evangelistic needs for the day—a comprehensive program covering all areas of well-rounded evangelism.

\$1.00

TABLE of CONTENTS

FEBRUARY, 1943

	Page
The War	
Looking at a Defense Area—Earl E. G. Linden	11
Entire Congregation Writes Service Men	13
Financial Canvass Under Gas Rationing—William H. Leach	18
The Minister's Income Tax and Victory Tax	21
Parents Presented with Service Stars	46
Lenten Material	
Verses for Lent—Charles L. Zorbaugh	10
A Country Church Observes Lent—C. R. McBride	23
Rediscovering God—Kenneth G. Rogers	25
Lenten Vespers	26
A Lenten Journey—William P. Merrill	32
The Twelve Soliloquize	57
Church Administration	
A Formula for Keeping the Congregation Awake	20
Trustee's Individual Liability on Notes—Arthur L. H. Street	22
An Education for the Church Sexton—H. L. Williams	34
The Educational Program of a Small Town Church—John A. Lampe	51
Communion Card Builds Attendance	53
Worship	
The Altar and Its Appurtenances—Bruce C. Wenner	14
Arrangement of Altar Appointments	15
Dedication of a Memorial Baptismal Font	17
Preachers and Preaching	
Ministerial Oddities—Thomas H. Warner	6
A Great Archbishop—Clifford P. Morehouse	8
Charles G. Finney—William Linnaeus Ludlow	48
Homiletic Material	
Selected Short Sermons—Earl Riney	3
Religious Remarkables	9
Eleven Ps in a Pod—Jay N. Booth	28
Biographical Sermon for February (D. L. Moody)—Thomas H. Warner	30
What Makes a Church? (Children's Sermon)—Arthur L. Rice	42
Sermon Scrapbook—Paul F. Boller	44, 45
The Ministry of Pain—Waymon Parsons	54
Illustrative Diamonds	45, 46
Slips of Speech and Manner—Aubrey N. Brown	47
Books	
Reviews of Current Religious Books	36, 38, 39, 40, 41, 42, 43
The Changing World	
News Briefs	50, 56
Editorials	
Church Did Not Miss the Bus—What Shall the Laymen Do?—Letters Come Back into Church Management	7, 58

THE EDITOR'S DRAWER



Most Books are Interesting

I am never moved by a book review which starts out: "Here, at last, is a book that is different." When I read that I feel that the reviewer is either a propagandist for an author friend or that he is not very widely read. There is a superstition among those who do not read much which insists that all books are dry and uninteresting, especially those in the religious field.

The reader of many books knows that this is not true. He knows that the skilled publisher selects and invests in a volume because there is something in it worth while. The book lover does not turn pages seeking to find something new—that is not the purpose of an author in writing. He finds information and inspiration which helps him on his way to knowledge and maturity.

Sometimes we get a book which is uninteresting. But not often. It is that type of book which should be called "different."

William H. Leach.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents, except the July issue which is 50 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50 cents per year additional. Canada, 25 cents additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly Except August.
1900 Euclid Avenue, Cleveland, Ohio, William H. Leach, Editor.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.
Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

ADVERTISING OFFICES

Chicago
MacIntyre & Simpson
75 East Wacker Drive

New York
H. Thayer Heaton
415 Lexington Avenue

Philadelphia
H. K. Strauser Advertising Service
1505 Race Street

Save Money on your PARISH PAPERS

Our prices are much lower than other printers charge—at least 50% lower. This is due to the fact we specialize in this one line of work. We turn out publications on the "mass production" plan—at the same time giving you a magazine that is individual in appearance and contents. Even the smallest church can use our service. A few subscriptions or ads will pay all expenses. At least one-half of our 400 customers make a profit from every issue.

READ WHAT OTHERS SAY

"We were delighted with the last issue of The Hoopeston Christian. It was very fine."—*Rev. C. E. Fairman, Hoopeston, Illinois.*

"We mail copies of the Christian Messenger to all Boxholders and R. F. D. members in this city. The magazine meets with much appreciation. Some local merchants complain that I do not sell enough advertising space to them. Our magazine is on the counters of every store, in the schools and in the public library. Members request that I mail copies to their boys who are in the service."—*Dr. L. W. Hanson, Presbyterian, Burns, Wyoming.*

"I thank you for your prompt and efficient service. Your prices are much lower than can be obtained elsewhere."—*Rev. Kenneth R. Torvik, Lutheran, Portland, Maine.*

"The last issue of the Lighthouse Beacon was beyond our fondest expectations. Your service is wonderful. Your price is right. We are boosters for the National Religious Press. We find a parish paper a great help in all church activities."—*Rev. Merrill H. Eve, Sacramento, California.*

"'Our Church Link' is A-1. Many of our shut-ins declare the magazine is just what they have been wanting."—*Rev. A. C. Abrahamson, Trempealeau, Wisconsin.*

"The parish paper which you print for us could not be better. It is the best church paper in this city. Many thanks for your splendid workmanship."—*Mrs. Margaret Johnson, Methodist, Topeka, Kansas.*

"There are real results as the result of publishing the Visitor. Contributions have increased and we notice a decided improvement in the attendance."—*Rev. H. L. Davies, Sunnyburn, Pennsylvania.*

"We are very much pleased with the quality of your work. Only once during the last twenty-four issues have we found a single typographical error."—*Rev. B. E. Kurkowski, Reformed, Scranton, Pennsylvania.*

"Your company has enabled us to publish a parish paper which we could not ordinarily afford. We receive many benefits in our church work as the result of publishing a local church magazine."—*Mr. Harry H. Kail, Presbyterian, Parma Heights, Ohio.*

INVESTIGATE AND THEN DECIDE

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

Do it NOW. No obligation, of course.

**The National
Religious Press**
523 Ottawa Ave.
GRAND RAPIDS MICHIGAN

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name

Street

City

CM

State

If You Live Too Long! Or Die Too Soon!

If you are disabled by illness or accident YOU and YOURS suffer loss of income which provides the material protection for your family. The Ministers Life and Casualty Union's \$2,000 Complete Coverage Plan offers

For YOU \$2,000 at age 60, 65, 70, 75 or 85 as you select, up to \$104.00 per month if disabled by accident, up to \$87.50 per month sickness and hospital benefits. Other generous benefits for illness or accident.

For YOURS \$2,000 cash or monthly income at your death, \$4,000 if death is due to accident.

The low cost will surprise you! Write for details of coverage and cost at your age.

No Obligation.

No Agent to Call.

The Ministers Life and Casualty Union

100-B West Franklin

Minneapolis, Minnesota

Life, health
and accident
insurance



at cost for
Clergymen

Without obligation, please send me information on your \$2,000 Complete Coverage Plan as announced in *Church Management* for February, 1943.

NAME _____

ADDRESS _____

BIRTH DATE _____ month _____ day _____ year

DENOMINATION _____

2-43

Ministerial Oddities

Collected by Thomas H. Warner

Topics

About the year 1529 Bishop Hugh Latimer preached his famous "Sermons on the Card." His theme is shown in this quotation: "And whereas you are wont to celebrate Christmas in playing at cards, I intend by God's grace, to deal unto you Christ's cards, wherein you shall perceive Christ's rule."

In 1548 he preached his "Sermon on the Plough." His theme was let no preacher be negligent in doing his office.

* * *

In 1686 a London minister preached and published a sermon entitled, "A Most Delectable Sweet Perfumed Nosegay for God's Saints to Smell At." One of his contemporaries announced as his topic, "A Fan to Drive Away the Flies of Satan."

* * *

The Rev. John Fry had been seriously criticized, whereupon he announced a sermon on the topic, "A Pair of Bellows to Blow Away the Dust Cast Upon John Fry."

* * *

A canon of St. Paul's took as his topic, "A Reaping Hook Well Tempered for the Stubborn Ears of the Coming Crop; or, Biscuits Baked in the Oven of Charity, Carefully Conserved for Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation."

* * *

Sir Humphrey Lind was a famous Puritan. A Jesuit priest criticized him in a sermon entitled, "A Pair of Spectacles for Sir Humphrey Lind"; to which Lind replied with a sermon entitled, "A Case for Sir Humphrey Lind's Spectacles."

* * *

The Hampshire Association of Congregational Churches was organized in 1731. Here are some of the topics discussed at its meetings:

"Whether it be lawful to eat Blood?"

"What is the sin against the Holy Ghost?"

"In What Ways May Satan Transform Himself Into an Angel of Light?"

"In What Sense Are We to Understand That expression in ye Apostles Creed, He Descended into Hell?"

"What is the True Notion of a Lie?"

"Whether it is Absolutely Forbidden to a Christian to marry with a Heathen?"

"Is the institution of Deacons of

(Turn to page 24)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XIX
NUMBER 5
FEBRUARY, 1943

Church Didn't Miss the Bus

THE church did not miss the bus so far as the war is concerned but it came pretty close to it. At the present time there is every indication that individual churches are gearing their programs to the war effort. The denominations which during the past year, in conventions, refused to endorse the prosecution of the war would probably do so if the conventions were being held now. The December meeting of the Federal Council dissipated any idea that that group does not regard the winning of the war as vitally necessary for the life of democracy and freedom.

Looking back on the picture it seems to us that the place the church fell down on the job, most tragically, was not in the large emphasis it gave to the pacifist philosophy but in its failure to help its people face up with the reality of life. Every other institution, politics, education, newspapers, motion pictures saw the shadow and prepared to toughen society for the inevitable conflict. Some churches persisted right up to the beginning of hostilities in advocating the idea that war was improbable so far as the United States was concerned.

The bitterest criticism which came to editorial offices of *Church Management* was not in attacking our position that war is consistent with a Christian conscience but because we dared to assert that so far as the United States was concerned that it was inevitable. This spirit was very evident during the first months of conscription and some clergymen were outspoken in their criticism of conscription when "no war is in sight."

This failure to face reality was tragic from the philosophical view and it will take the church some time to recover from it. But the greatest tragedy was in its effect upon the young men who have been called into the armed forces of the country. The office of the Chief of Chaplains tells that they came into camps

confused and shocked, unable to face the realities of the situation. Happily this has been largely corrected.

Churches now do a lot of talking about peace. Unless they see the ways of peace more clearly than they saw the clouds of war, up to the time of actual attack upon our shores, it will be difficult to persuade the public that the churches are a safe guide in international affairs.

What Shall the Laymen Do?

WE have often wondered at the program set up by the interdenominational laymen's organizations which have the habit of springing up from time to time. Nine times out of ten when they try to outline a program of activities they make public speaking the center of such a program. They want to out-preach the preacher. Pulpits are opened to them and amateur talent takes its place on the platform.

No one will question the need of the lay vision in our churches nor does a touch of lay preaching hurt. But this should not be the chief contribution of any lay organizations. There are too many things which need to be done. It is a skilled and well read layman who can supplant a professional minister without disclosing his lack of theological and social reading.

Let us suggest that one of the great needs of the churches of the present time is knowledge regarding population changes. In very few cities do the churches have adequate knowledge of those who have been brought into their community because of defense activities. A group of laymen who will underwrite and direct a fact-finding survey can serve the kingdom in a mighty way. This is a good item for the laymen's program.

Then there is need for service centers in most towns of any size. Churches have a real opportunity to make contact with transient

(Turn to page 58)

A Great Archbishop*

by Clifford P. Morehouse

"Wartime Pilgrimage" by Clifford P. Morehouse is a fascinating book. The author who is the editor of the Episcopal publication "The Living Church" was a lay representative of the American churches at the enthronement of William Temple as Archbishop of Canterbury. Priorities claimed his seat in the Atlantic clipper so he rode over the Atlantic in a bomber. Much of the material is first hand impressions written on the spot. We think you will like this intimate, newsy picture of the new archbishop.

I HAVE known Dr. Temple since the summer of 1935. In that year my wife and I, with her sister, went to Denmark for a meeting of the Continuation Committee of the World Conference on Faith and Order. I had just been appointed one of ten delegates to represent the American Episcopal Church at the second World Conference on Faith and Order to be held in Edinburgh, Scotland, in 1937, and I was anxious to meet the leaders of the movement and obtain first hand experience of it.

That summer the Continuation Committee—about 90 representatives of virtually all the non-Roman churches of Europe and America—spent some ten days together in an old manor house on the island of Fyn, not far from Odense, famous as the home of Hans Christian Anderson. In such a gathering as that people get to know each other very well, and it was there that I met many of the men who have since been influential in shaping the Christian world.

I well remember my first meeting with Dr. Temple, then Archbishop of York. He arrived on a Saturday evening, rather late. Most of the delegates had come in during the day and they were sitting or standing in little groups talking and telling stories. I happened to be in one such little group, talking with Dr. Arthur Headlam, Bishop of Gloucester. Another delegate asked Dr. Headlam if he was planning to go to Odense next morning to hear the Archbishop of York preach. The Bishop of Gloucester replied, in a rather weary tone: "No, I think not. I have heard Will preach many times, and I think I'll stay here."

Right behind the Bishop of Gloucester a rather tubby man in a grey

clerical suit was signing the guest register. He turned about, smiled, and said: "If you were preaching, my Lord, I'm quite sure that I should go to hear you." We all turned toward the speaker and recognized the ruddy countenance of his Grace, the Archbishop of York.

I met Archbishop Temple again on the occasion of his visit to America in 1936. On that occasion I attended a dinner given for him by the Church Club of Chicago, and was delighted to find that he recognized both Mrs. Morehouse and me, greeting us by name, and recalling our association in Denmark the previous year.

In 1937 I had the great privilege of sitting in the conference on Faith and Order over which Dr. Temple presided as chairman. It was at that time, too, that the World Council of Churches had its birth and he became the first president of that worldwide representative body of Christendom.

Moreover, during the years I have had a considerable amount of correspondence with Dr. Temple, who has graciously written various articles from time to time for *The Living Church*. We have also had the privilege of publishing several of his books in America.

Thus it was not as a stranger that I greeted Dr. Temple on the day of his enthronement as Archbishop of Canterbury and assured him of the good wishes of American church people. He greeted me too, not merely as an official delegate but as a friend, and inquired about my wife and children—a happy faculty that he has of remembering people and their family relationships.

It was some days later, however, that I had more of an opportunity to talk with Dr. Temple and to obtain from him the first interview by an American press representative since his elevation as Primate of all Eng-

land. I asked the archbishop what message he would particularly like to send to his fellow-churchmen in America.

"I should like to express my gratitude, and that of the Church of England, for the missionary help of your church," he replied promptly. "It has been not only a practical matter of relief to our overburdened missionary societies, but a notable demonstration of friendship and fellowship."

Dr. Temple was referring to the gift of \$300,000 sent by the American Episcopal Church to the Church of England in 1941 to aid British missions throughout the world. This gift had been voted by the General Convention of 1940 and was to be continued, if possible, so long as British missions should be suffering from lack of home support during the war. The money had been divided among the several Anglican missionary societies working overseas.

"Secondly," the archbishop continued, "I should like to express my pleasure at the general line taken by *The Living Church* and by your church leaders generally in the matter of the war. It is of the utmost importance that we meet the threat of Nazi aggression resolutely and, at the same time, resist the temptation to hatred. And it is essential that we recognize that we haven't established the kingdom of God when we beat Hitler."

As is well known in America, the archbishop is a passionate advocate of Christian unity and cooperation. His chairmanship of the World Conference on Faith and Order and his provisional presidency of the World Council of Churches, as well as his writings and addresses, are witnesses to that fact. But he sees the greatest hope for the immediate future of interchurch relationships in the field of common enterprises in teaching, preaching, and social and economic planning, rather than in actual steps toward organic unity.

In England, the archbishop said, approaches to union between the Anglican and Free Churches have rather petered out. For one thing, the Baptists have said an emphatic "No" to any union with churches that practice infant baptism. For another, no agreement has been reached in regard to the thorny problem of the ministry,

*From "Wartime Pilgrimage," by Clifford P. Morehouse. Published by Morehouse-Gorham Company. Used by special permission from the publishers.

and there are grave doctrinal differences that cannot be resolved at this time. Perhaps after the war it may be possible to resume discussions and make further progress.

Dr. Temple expressed great interest in the negotiations in America between the Episcopal and the Presbyterian Churches. He felt, however, that reunion might be a long way off. Meanwhile, it is of the utmost importance that the Anglican communion should strengthen its own ties of unity within itself and among its various national churches.

The strength of Anglicanism, said the archbishop, is its unique character as a fellowship of free and autonomous churches, united in the bonds of a common faith and a common liturgical expression. Thus the Anglican communion has a special kind of contribution to make to Christendom.

Dr. Temple expressed his pleasure at the visit in wartime of Bishop Perry of Rhode Island, representing the presiding bishop, and his joy that through him the church in America had a part in the service of his enthronement as Archbishop of Canterbury. He hoped that after the war the improved methods of communication and travel would make it possible for our two churches to know each other more intimately and have more frequent interchanges of preachers, teachers, students, and communicants.


Asked about a recent suggestion of the Bishop of Hongkong, that the Lambeth Conference should not invariably be held at Lambeth, but that various churches of the Anglican communion might in turn act as hosts, he replied that the suggestion had merit and deserved careful consideration. He hoped, at any rate, that America's invitation to hold the constituent assembly of the World Council of Churches in the United States would stand after the war, and that many churchmen would come to it from the British Isles and from other Anglican Churches, as well as from all the continents of the world.

He also expressed general approval of the idea of central staff colleges in England and America for the training of priests for work both at home and abroad, with frequent interchange of students and teachers between the English and American training colleges.

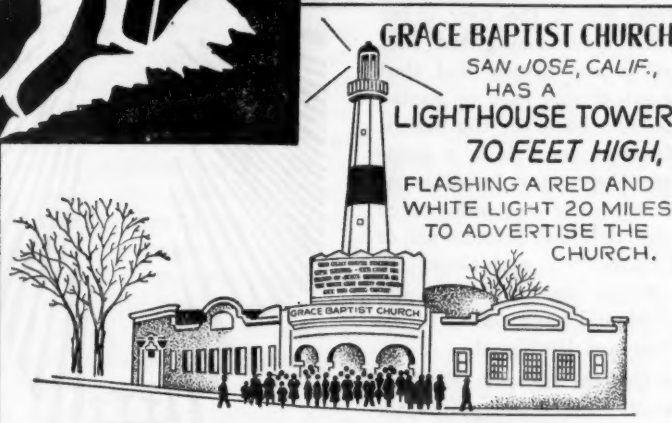
Of the proposal that the American church might aid the Church of England in the future not solely through financial contributions, but through acceptance of responsibility for certain areas of work and through the sending of missionaries to missionary dioceses

RELIGIOUS REMARKABLES - - - By Scheel

T. M. REG. U. S. PAT. OFF.



THE CHIEF RABBI
OF THE
BRITISH EMPIRE,
Dr. Hertz,
IS A
SPORTSMAN
AND
MOUNTAINEER



GRACE BAPTIST CHURCH,
SAN JOSE, CALIF.,
HAS A
LIGHTHOUSE TOWER
70 FEET HIGH,
FLASHING A RED AND
WHITE LIGHT 20 MILES
TO ADVERTISE THE
CHURCH.

The Trappists,
AN ORDER OF
CISTERCIAN MONKS
FOUNDED IN THE 17TH CENTURY
IN NORMANDY,
LEAD THE STRICTEST LIVES
IN THE WHOLE HISTORY
OF MONASTICISM.
THEY SUPPORT THEMSELVES
BY MANUAL LABOR AND
OBSERVE PERPETUAL SILENCE.



Scheel

Religious News Service

under English jurisdiction, he said that such help would be worked out by proper representatives of the two churches, the missionary societies, and the dioceses and provinces involved.

In Dr. Temple the British people have a religious leader who is not afraid to speak out courageously on the application of Christian principles to world problems, and who has the confidence of men and women of all classes. As the acting executive head of the World Council of Churches, in process of formation and already including more than 70 Christian bodies, he has the confidence of a very large section of Christendom throughout the world.

"It is not the task of the church," Dr. Temple said, "to lay down detailed programs for the settlement of political or economic problems, either during

the war or after it. It is a function of the church to maintain the spirit of the nation, and to encourage resoluteness in the war effort without yielding to the evil passions of hatred and vengeance."

It is purpose rather than passion that will win the war, in the archbishop's opinion; and it is neither right nor necessary to hate in order to achieve victory. Dr. Temple feels very strongly on this matter of hatred, and the necessity to avoid its cultivation. I asked him how the inhabitants of blitzed towns felt about vengeance.

"Actually," he replied, "the men and women who have lived through enemy air attacks feel less bitter than many of their friends who have not had the same experience. There is something about endurance in such circumstances that is ennobling. There is far more

resentment over the treatment of civilians by the Japanese at HongKong than there is over the German attacks on our own cities. But we recognize that Hitler is behind the Japanese attacks, and we see in him our main enemy."

In the post-war settlement, Dr. Temple feels, it is up to the Christians of all countries, and particularly of Britain and America, to see that something more just is established to take the place of the old order. The task of the church is to lay down the broad principles upon which the new order should be built emphasizing the fact that mankind is one family and that the development of one race or nation should not be held back for the benefit of a more favored one. It is a question of using the wider loyalties of men to check the narrower ones which are limited by national boundaries or blinded by imperialistic ambitions. No country or people should exploit another and all should have access to the means of abundant livelihood.

Study groups throughout England have been studying the ten points for a just peace set forth by the Anglican bishops, Cardinal Hinsley, and the Moderator of the Free Church Federal Council, the archbishop said, in reply to a question. Joint meetings have been held in London and elsewhere; one of them presided over by Archbishop Lang before his retirement, and another by Cardinal Hinsley. Some of these had been under the auspices of the "Sword of the Spirit," others under special sponsorship. These points are:

1. The right to life and independence of all nations, large, small, strong or weak, must be safeguarded.

2. Disarmament must be mutually accepted, organic and progressive, both in letter and spirit.

3. International situations must be created or recast to insure the loyal and faithful execution of international agreements.

4. Real needs and just demands of nations and peoples should be benevolently examined.

5. A peace settlement must be dictated by a sense of acute responsibility which weighs human statues according to the holy, unshakable rules of divine law.

6. Extreme inequality of wealth should be abolished.

7. Every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities.

8. The family as a social unit must be safeguarded.

9. The sense of a divine vocation
(Turn to page 12)

Verses for Lent



O let these days eternal wisdom give
To this, Thy penitent, upon his knees;
His sins forgive, and by Thy mercy
purge
His spirit of its pride and bitter lees.

GOD FLINGS HIS PURPLE

God flings His purple in the sky,
The night proclaims Him king,
His royal court the bright stars are
And of His glory sing.

God flings His purple on the sea,
And I have watched a dawn
When all about our good ship lay
The robe in which He shone.

God flings His purple on the hills,
The mountains are His throne,
The thunders rolling in the gorge
Make His high presence known.

God flings His purple in the woods,
And when the autumn glows
There comes the beauty of the Lord
Which every maple knows.

God flings His purple in the fields,
And all the flowers bring
Their incense as an offering
To Him who is their king.

God flings His purple in my heart,
And I no more am free,
Whom love hath conquered by the
wounds
Of dear Christ on the tree.

GOOD FRIDAY

"On Good Friday, at three, it always
clouds up," she said,
While into her eyes stole a look of wonder
and awe
As if outside, on the quiet hill, she
saw
Not the lifeless branch of the pine, but
a lone man dead,
A great gloom filling the sky above his
head,
And about him, silence—not so much
as the caw
Of a winging crow to cry against the
Law
That cursed him on the hill whence all
had fled.

The hour struck three. She crossed her
breast, and I
Looked out upon the fields. A drifting
cloud
Moved o'er the landscape like a hurrying
shroud,
The wind came up the hollow with a
sigh,
Upon the hill the dead pine stood alone,
Like that far tree that claimed at last
its own.

BUILD THY DREAM

Watch well the building of thy dream!
However hopeless it may seem,
The time will come when it shall be
A prison or a home for thee.

Winifred Webb.

THE following poems have been selected from the volume, "Vagabond Verse," by Charles Louis Zorbaugh.

Dr. Zorbaugh, a Presbyterian clergyman, has contributed frequently to this periodical. Clergymen will find this little book a source of spiritual strength and homiletic quotation.*

LENT

With touch of ashes, I beseech Thee,
Lord,
Upon my brow imprint the moving
sign
Of that deep penitence wherewith I
kneel
To seek Thy pardon and Thy peace
divine.

It little means if I have won my way
To posts of honor, ranks of wealth
and ease;
My greater need is for a spirit purged
Of all its pride and all its bitter
lees.

O let me now upon Thine altar lay
A heart that knows its need of grace
divine;
And there, amid the purifying flame,
Burn out the dross and all the gold
refine.

What have I, Lord, that I can call my
own,
Since all I have is of Thy goodness
sent?
How poor am I if, blest with worldly
goods,
I nothing feel of what is meant by
Lent!

*"Vagabond Verse," by Charles L. Zorbaugh. Published by the author at 1877 Windermere Street, East Cleveland, Ohio. \$1.00 per copy.

Looking at the Defense Area

by Earl E. G. Linden*

Here is a wise man. Called to a church on the edge of a defense housing project he decided to investigate. As he suspected people lived there—people who have the hopes, aspirations and disappointments met by the rest of us. Here he tells the story.

GREATER MUSKEGON is an area of three rather closely knit cities, Muskegon, Muskegon Heights and North Muskegon, and some unincorporated areas that are well populated on the edges of these cities. Greater Muskegon is a defense area with large plants working seven days a week, twenty-four hours a day on war work. New plants are still being built and one new plant just coming into production will require 10,000 new workers before long. It is almost impossible to find housing facilities in the city and many men are commuting from Grand Rapids, forty-four miles, on the east; Hart, forty miles, on the north; and Holland, thirty miles, on the south. Since the 1940 census the total population of the area has grown over twenty-five per cent till now it has surpassed the requirements of population of a sociological "metropolitan area."

The United States Government recognized the housing problem before the people of the area were really aware of it. The government made plans to build a 300-apartment defense housing project and found a suitable site. The site chosen was south of the city limits of Muskegon and west of the city limits of Muskegon Heights, and in the township of Muskegon. The people in the vicinity protested vigorously but to no avail so that now all apartments are filled and a waiting list is established. The area chosen was near a small school, but no churches were close by and no public transportation was available.

The McGraft Memorial Congregational Church is the closest church to the project. In June, 1941, the minister of the McGraft Church was called to another parish and a new man, the author, received the invitation to become the minister. Before accepting the church he looked over the area rather closely and was quite struck by the opportunities which seemed to be present in the area served by the church. He arrived at his new parish in September, 1941, a month after the defense housing project was opened for

occupancy. In October he made a canvass of the approximately 100 families living there and secured about ten families for church and Sunday school.

In September, 1942, the housing project was practically fully occupied (except for the continual movement found in these projects) and once again, after securing the approval of his church prudential committee, the minister began a systematic canvass of the residents. The minister took the job on himself although he had some fine lay workers to help. He did the work himself because (1) On his first survey the people welcomed him as a minister coming to call and were both friendly and cooperative when he introduced himself. People are more apt to answer his questions honestly and intelligently. (2) This first contact might really make a difference to the person contacted. (3) He would know who to spend time with during the survey. (4) And perhaps he just liked to meet people himself. He once delivered newspapers house to house for four years and before entering college and seminary had been a road salesman for both milk and groceries.

When someone answered the door, he would first introduce himself and explain his purpose. When the contact was established it proceeded as follows:

Have you attended any church in the Muskegon area?

If yes, where?

If no, what church or denomination would you attend?

Why haven't you attended so far?

Where is your church home, if any?

How many children are there in the family?

After these questions had been asked and more or less satisfactorily answered, the questioner would invite the person to attend some church in the area next Sunday. "Any church in Greater Muskegon will welcome you at any time."

Two people gave as an answer, "It's none of your business," and they were not bothered any further. But most people are cooperative and happy

to help. In some places it was necessary to make a real pastoral call with the family and others took only a matter of a minute or so. One woman, a Roman Catholic, wanted to see a priest badly so the surveyor called at the rectory of the nearest Catholic church and requested the priest to call as soon as possible. One family with seven children who had come from a small Indiana town seemed especially happy to see a minister. "We had begun to feel," the lady of the house said, "that there were no ministers in Muskegon as we have lived here almost a year and had never seen one."

The results of the survey are interesting. There are quite a number of college graduates, ex-school teachers, and the like residing in the area. For the most part the families are young, mostly as a rule under forty years of age with a surprising number of young couples married within a year or two. Of the 300 apartments, five were empty and were being redecorated. Twenty-seven homes were not contacted after three calls, evidently husband and wife were both working long hours. Two hundred sixty-eight families were contacted. Of these, two, as reported earlier, refused to answer. The largest denomination was the Roman Catholics with seventy-one families, of which seventeen had not as yet attended any local church. Three families were Greek Orthodox and all were attending local services. One hundred ninety-two families listed themselves as Protestants but 122 families had never attended local services at any church.

Of the 192 Protestant families, the religious interest was given as follows:

Baptist	26
Brethren	3
Disciples	3
Christian Reformed	1
Church of God	4
Congregational	20
Community	2
Episcopal	4
Lutheran	28
Methodist	50
Nazarene	7
Pentecostal	1
Presbyterian	8
Pilgrim Holiness	1
Reformed	4
Salvation Army	2
Wesleyan Methodist	2
7th Day Adventist	1
Latter Day Saints	1
Mission Covenant	1
Local Tabernacle	1
No preference	21

*Minister, McGraft Memorial Congregational Church, Muskegon, Michigan.

No interest ----- 2
 Mixed R. C. and Prot. ----- 6
 (Difference in totals due to mixed families.)

Perhaps the most startling fact found was that there were over 650 children living there, of which 260 were pre-school age, and only about ten per cent were attending any Sunday school.

Surveys are fine things if they are put to use. The author of this article has always believed in cooperation between local denominations so he felt it was only fair to offer to the other local ministers the results of his work. So at the October meeting of the Muskegon pastors' conference he presented the results of his survey to the ministers. He gave each denominational representative a card with the names and addresses of the families that expressed interest in their churches. But he also warned them he would keep the names himself in case they failed to follow up the leads he had given them. The ministers were pleased and we know that some follow-up has been made. The minister of the Nazarene Church that is about four miles away wrote to the author saying he had made the contacts and as a result had five more children in Sunday school. Others have also found the survey valuable.

What were the results to this minister and his church? In actual figures the results are poor. We have added only two new members to the church and about fifteen to the Sunday school. But we have found what we were looking for. There are now twenty Congregational families that are now our prospects. There are eight Presbyterian families that are also our prospects as there is no Presbyterian church in the area. There are twenty-one families of no preference and two families of community churches who are fair prospects. After the survey two new improvements for the project worked against us. A new road was built by the township a little further east than we had hoped. It is not quite as easy to reach us as we thought it would be. Bus service was recently started for the area and the busses were routed so that a family living in the area now finds it easier to attend the downtown churches. We are a lot closer to the project, but the re-routing of the busses has made it necessary to transfer to attend our church, while one may go downtown without a transfer. We also feel we have sowed some seed. Perhaps it hasn't grown as yet but if we can continue to pay some attention to the residents and render them the necessary service that the church offers to all, our seed may provide good fruit. And then, we have established an immeasurable amount of good will. The

churches and their ministers are thankful and who knows whether some family was contacted in such a way that they will renew their allegiance to Christ and his church in this church or elsewhere? The surveyor himself feels that his time was well spent, and was a vital part of his ministry to a dislocated people.

A Great Archbishop

(From page 10)

must be restored to man's daily work.

10. Resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations.

Groups were also studying the relationship of the ten points and the Atlantic Charter set forth by President Roosevelt and Mr. Churchill. Dr. Temple expressed his own opinion that these two documents were compatible, but that the Atlantic Charter did not go far enough, and that a great deal depended on the way in which its provisions would subsequently be interpreted by the two governments primarily concerned.

I asked the archbishop to what extent he felt that a better international order would involve the curtailment of national sovereignty. "I feel that any delegation of national sovereignty to an international agency should be a matter of growth rather than of contract based on theory," he replied. "I feel that it might well develop more along the lines of such international agencies as the Postal Union rather than through a federal constitution. But I should like to see a continuing congress of free nations, in which world problems might be worked out to the benefit of all."

Of the future of individual countries the archbishop feels it is too early to be able to make detailed predictions but there are certain lines of approach that he believes should be kept in mind as more hopeful than others. There will he fears, be a great temptation after the war to settle European problems at the expense of Africa. This temptation should be guarded against by the stronger nations who will have to accept responsibility for protection of the weaker ones.

Upon Britain and America is likely to fall the responsibility for policing the world for a considerable post-war period. But our countries should invite other free countries to join in this responsibility as they are able to do so, with the aim of making it ulti-

mately the joint responsibility of all the nations.

As regards China, we should help that nation to achieve real freedom and democratic self-government. She should be accepted as a complete equal in the family of nations. That means the abolition of all extra-territoriality and special foreign privileges of intervention and exploitation. At the same time, we must recognize that Japan actually does need more territory for its large and over-crowded population, and we should make provision for its proper peaceful expansion on the continent of Asia.

Toward Russia, Dr. Temple believes we should continue our friendship after the war, and endeavor to maintain cordial relationships. This, he believes, may result in a liberalization of the Soviet system, particularly in the direction of religious freedom. At present there is no actual persecution of religion in Russia, but this the archbishop attributes rather to the desire not to divide the nation in wartime rather than to any real change of heart. Yet he does not see any necessary incompatibility between economic Communism and Christianity. It was largely a historical accident that Communism has become associated with atheism. The Communist goal, unlike the Nazi one, is in the same direction as the Christian goal, though not in the whole Christian way.

As to India, Dr. Temple feels that the immediate problem of defense against the Japanese invader overshadows all questions of future government, and consideration of the latter must probably be deferred until after the danger has passed. But as soon as possible after the war there should be held a constituent assembly, and the general attitude of the British government should be: You make the constitution and we will do our best to establish it.

For the occupied countries of Europe and Asia, the archbishop expressed deep sympathy. The freedom of their peoples should be a first responsibility in the post-war settlement, but we must avoid the rigid "freezing" of national frontiers which was a factor in the breakdown of the Versailles settlement. As to the Baltic nations now occupied by Russia, Dr. Temple pointed out that their peoples, as well as those of the German-occupied nations, come within the provisions of the Atlantic Charter, and especially the agreement between Britain and the United States not to recognize territorial changes in wartime as determining post-war treaty settlement.

As to cooperation among Christian

communions, the archbishop was immensely encouraged. He cited such enterprises as the Religion and Life movement in England, together with the Sword of the Spirit movement, in which Roman Catholics, Anglicans, and Free Church members work together to find a solution to social and economic problems, and the Federal Council's united preaching missions in the United States, as examples of practical cooperation between members of different Christian bodies. This kind of joint effort, he felt, was more hopeful at the present time than actual negotiations looking toward organic unity between different churches.

Finally, the archbishop again expressed his hope that the citizens of Britain and America would continue their increasing cooperation in the war effort and would grow to know each other better. Rapid transatlantic travel by airplane after the war should draw our countries even closer together, and enable us to understand each other better.

Dr. Temple himself does understand America, perhaps as well as any man high in British public life today. He has not forgotten, nor can we in America forget, his visit in 1936, when he toured a large part of the United States and made a most favorable impression. His books are also well known to the church public in America, and he keeps up with American thought through the reading of our books and periodicals. His new responsibilities as Archbishop of Canterbury will make large demands upon his time, but he has expressed his determination to keep up with the causes of Christian unity and social and economic welfare, in which he has taken such a leading part as Archbishop of York.

In Dr. Temple America has a true and understanding friend, Britain a great leader and spokesman for the church, and the world a Christian statesman who ranks with the greatest in any age. His occupancy of the highest see in England and one of the most important ecclesiastical posts in the world augurs well for the bringing to bear of the best Christian influences upon the problems of the world in these critical days.

NEW NATIONAL NEWSPAPER

Brings you each week an unbiased summary of current world-wide news of Protestant activities and achievements.

READ BY MEMBERS OF MORE THAN 30 PROTESTANT DENOMINATIONS

Send for your FREE COPY

10-Issue Trial Sub. 25c—Regular Price 1 yr. \$2.00

The Protestant Voice

Dept. C Fort Wayne, Indiana

Entire Congregation Writes Service Men

SOLEMN and unique services dedicating an honor plaque on which were inscribed the names of members of the parish in the armed services were held at a regular Sunday morning worship hour at the historic First Presbyterian Church of Peoria, Illinois.

Special stationery was provided as one of the pages of the printed dedicatory program, and during the morning, at the very hour of the service, members of the congregation wrote special letters to the various persons whose names were being honored. In explaining this unique feature of Sunday's service, believed to be the first attempt of an entire congregation at one time to write to its membership who are in the nation's service—and to do so as an act of worship—William Atkinson Young, minister, points to the receiving of mail from home as the soldier's and sailor's greatest thrill. Chaplains, he says, urge every citizen to write frequently and regularly and nu-

merous advertising campaigns are being conducted to promote such correspondence. It is not only an aid to morale, he says, but it is the least that people back home can do.

Relatives of those whose names are inscribed on the plaque were seated in a reserved section of the sanctuary.

Also included in the reserved sections were business and professional associates of the numerous young men and women from the church who have no local relatives but who had been employed in Peoria before entering military service.

Mr. Young conducted the service and preached the dedicatory sermon on the title, "The Soldiers Speak." So favorably received was the sermon that several leading Peoria merchants purchased a half-page in one of the daily newspapers and had a condensation of it printed as a Christmas season advertisement.

(Special Dedicatory Service Letterhead)

First Presbyterian Church
Organized December 22, 1834
Hamilton Blvd. at Crescent
PEORIA, ILLINOIS

First Presbyterian Church
Organized December 22, 1834
Co-operating With The Peoria Council of Churches, The Illinois Church Council, The Federal Council Of The Churches Of Christ In America, And The World Council Of Churches

SUNDAY MORNING, DECEMBER 6, 1942
Vandalla H. Burgis Playing The Service

TEN O'CLOCK UNTIL TEN-FORTY
Church School Classes For All Ages Three Years and Older.
Children's Groups Too Young To Attend Church Adjourn At Noon.
A Discussion for Adults on "A Survey of Early Christian Literature"
led by Mr. Young and Mr. Arment in the Sanctuary

ELEVEN O'CLOCK UNTIL TWELVE NOON
THE CHIMES
THE PRELUDE—"Cavatine".....Raff
*A Hymn—Number 57, (Verse 4), "Holy, Holy, Holy".....Nicola
THE INVOCATION AND THE LORD'S PRAYER
†THE GLORIA PATRI
A TRIO—"The Lord Is My Shepherd".....Mendelssohn
(Mrs. Wilbur Grimm, Mrs. Howard Bell, and Mr. Wallace Arment)
†AN INTERLUDE
THE READING OF SCRIPTURE
THE PASTORAL PRAYER
THE CHORAL RESPONSE
*A HYMN—Number 114, "Lift Up Your Heads".....Williams
THE OFFERTORY
An Anthem—"Inflamatus".....Rossini
(Miss Nelle Gilmore, Soloist)
The Chimes
*The Doxology
*The Presentation Of The Offering
THE SERMON—"The Soldiers Speak".....Mr. Young
Text: "I have fought a good fight, I have finished the course, I have kept the faith."—Paul in II Timothy 4:7
THE DEDICATION OF THE SERVICE PLAQUE
THE PRAYER OF DEDICATION AND BENEDICTION
THE CHORAL AMEN
THE CHIMES
THE POSTLUDE—"March".....Wagner
*Congregation stands with the choir.
†Ushers will seat late worshippers at this time.

Speak To Someone You Do Not Know At The Conclusion Of This Service.
Service Men and Women in uniform are invited to have Sunday dinner in the homes of the parish. Mr. Barney Maticka, chairman, and members of his committee, will be stationed at the pulpit following the service each Sunday to introduce guests to their hosts. Worshippers desiring to have service men and women in the homes should contact Mr. Maticka.
Officers of every Organization and all members of the official boards are asked to meet in the chapel at ten minutes after twelve this morning, immediately following the morning service.
The minister remains at the pulpit after the services to greet visitors and friends. All worshippers are urged to sign the attendance cards and hand to an usher or place on the offering plates.

Facsimile Reproduction Shows the Worship Service With Letterhead

The Altar and Its Appurtenances

by Bruce C. Wenner*

In an earlier issue the author discussed "Altar Cloths and Appointments." The response to that article was cordial. We are glad to be able to present this second article on the general subject.

AS we discussed the altar in the previous article entitled "Altar Cloths and Appointments"† we pointed out the use of the term "altar" to designate the communion table or Lord's table in these articles. Saint Paul calls it both the Lord's table and the altar in I Corinthians 10:21 and Hebrews 13:10, and also admonishes us in Hebrews 13:16 "to do good and to communicate forget not; for with such sacrifices God is well pleased." The altar table itself should be from five feet to ten feet in length, preferably six feet as a minimum, thirty-nine inches high and about eighteen inches to twenty-four inches wide. A general rule for the length of the altar is to make it about one-third the width of the chancel. On the top (mensa) of the table we should have five crosses carved or inlaid in a simple type of Greek cross similar to those embroidered on the fair linen as described in the previous article. These represent the five wounds of our Lord. The altar table itself should, as a rule, not be too elaborate in design and is better when designed with simplicity and strength. Appropriate symbolism may be carved in the face if such is desired. The altar table should be located on the central axis of the church at the extreme east end or the back of the chancel. The altar end of the church will be termed the east end even if this does not coincide actually with the points of the compass. The portion of the church in which the altar is located is called the sanctuary. The balance of the space in which choirs, etc., are located is the chancel. The portion of the church in which the worshippers congregate is called the nave which may have transepts and side aisles adjoining. The vestibule space leading into the church proper is called the narthex. The altar table should have nothing put inside of it nor should the underneath part of the

table be used for any purpose whatsoever. The altar should be placed on a step or platform five inches or six inches high which is called the predella or altar platform. This should return around the sides of the table allowing about sixteen inches to two feet if possible on either side and there should be a pace thirty inches to thirty-six inches wide in front. The altar should be located higher than any other item on the main floor of the church. One or two additional steps may be provided up to the altar platform if desired. The table can be solidly enclosed on front and sides or it can be an open table. For a large church it is generally preferable to have it solidly enclosed. The altar may be constructed of stone or wood.

Gradine, Dossal and Reredos

Behind the table proper we recommend the construction of a retable or gradine, the center part of which is raised to form a throne on which the cross is to be placed. The rear wall of the church behind the altar should be treated with a dossal or reredos. Above this there may be a window or other treatment if desired so long as it is properly done from the ecclesiastical and artistic point of view. The dossal cloth had its origin in the catacombs and is one of the earliest forms of treatment for the altar setting. It was used to relieve the bare walls of the catacombs and a canopy, called a baldachin, baldachin or baldachino, which was the width and the length of the altar, was formed at the top to protect the elements of the communion and the altar table from dampness, drippings or dust from the ceiling of the cave. At the sides riddels were provided to protect the candles upon the altar from drafts. The baldachin should have an edge of fringe and the dossal may extend twelve inches beyond each end of the altar. The dossal is usually decorated with two orphreys six inches to nine inches wide and these should be edged with a galloon. The dossals are generally made in red or red and gold with the orphreys blue or blue and gold. Originally the dos-

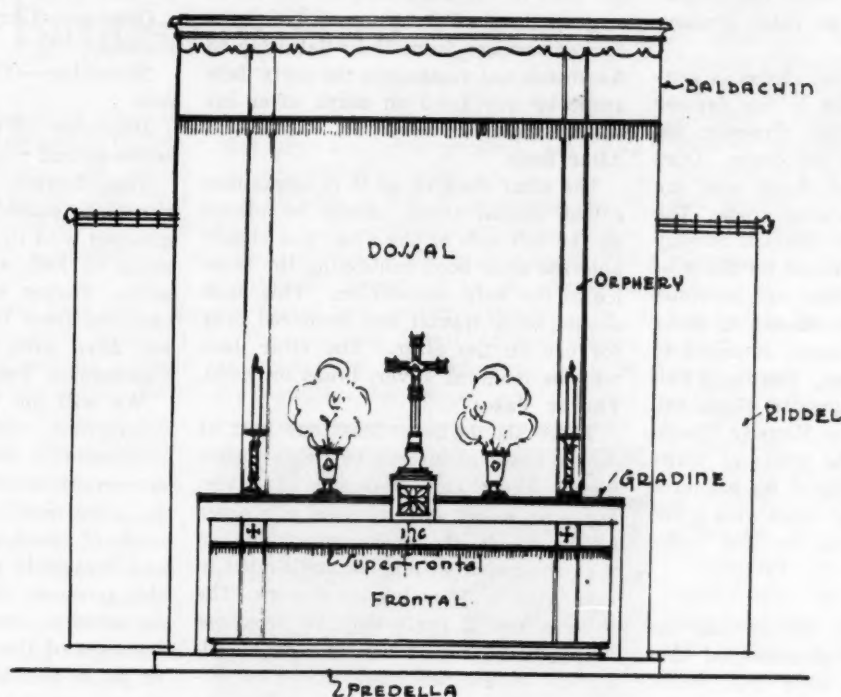
sals were made in the seasonal colors and were changed with the altar vestments. This treatment, however, has largely passed out with the making of finer materials and more elaborate dossals. The riddels or side curtains or wings should be hung from hinged or swinging brackets or frames and may extend to within a few inches of the floor. The dossal cloth has been replaced in time by the reredos which may be more or less elaborate and made from stone or wood carved and decorated with figures and appropriate symbols. The reredos was highly developed by the Spanish architects in the churches of Spain during the Gothic and Renaissance periods.

The Cross

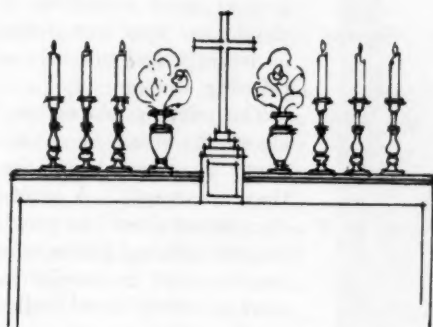
The most important appurtenance to the altar is the cross. The altar cross should be located in the center of the gradine, preferably on a section which we call the throne or tabernacle, made somewhat higher than the rest of the gradine. The altar cross should take the form of the Latin cross as this is the form of the cross on which our Lord was crucified. The cross may be plain and it is permissible to use the graded cross with three steps representing faith, hope and charity, the step nearest the cross being faith. This type cross, however, need not be used on the altar and there is no special reason for using such a cross. There are many types of cross permissible so far as decoration is concerned. The cross can have the IHC or XP symbol on the center. The *Agnus Dei* may be placed on the center with the symbols of the four evangelists at the ends. We believe that the cross is more desirable if it has an ornamental base which raises it higher than the ordinary three-step graded base and which also is more artistic in nature. Brass crosses are often used; however, it is recommended that the cross be made of wood, symbolic of the original cross and that it be covered with genuine gold leaf, symbolic of Christ's triumph and kingly nature. Such a cross can actually be carved more beautifully, be made larger, and have more real symbolism than the average brass cross which is made from a base metal and whose use we would discourage. The cross should be placed on the highest level, above the candlesticks or flower vases. The cross is symbolic of our Lord's passion, fin-

*Member of firm of Wenner & Fink, registered architects. Member of American Institute of Architects. Consultant to Interdenominational Bureau of Architecture. Member of Church Architectural Guild of America. Member of Beaux Arts Institute of Design. Head of Department of Architecture, Drexel Institute Evening School.

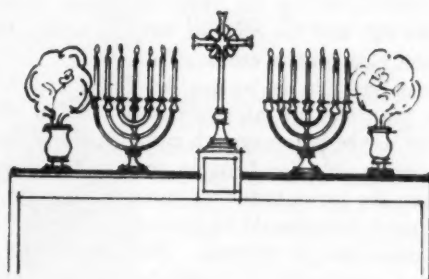
†October, 1942 issue of "Church Management."



A CORRECTLY APPOINTED ALTAR



ARRANGEMENT WITH SIX CANDLESTICKS



ARRANGEMENT WITH SEVEN BRANCHED CANDLESTICKS FOR FESTIVALS

ARRANGEMENT OF ALTAR APPOINTMENTS

ished redemption, and is a sign of triumph. The Protestant Church usually uses the plain cross and not a crucifix. The empty cross signifies the risen, living and ruling Christ who has tri-

umphed over the world. It is perfectly permissible to use a crucifix on which the figure of our Lord rests, symbolically treated, fully clad, with prophetic, priestly and kingly vestments, repre-

senting the triumphant king. This is the correct type of crucifix and was used originally by the early church. Christ is not nailed to this type of cross but is voluntarily resting against

it, signifying his voluntary sacrifice for our sins and redemption. The usual type of crucifix with the corpus should be used only on Good Friday. **Veils for the Cross**

The vestments or altar cloths in general have been covered in the former article. In this treatise, however, we will consider veils for the cross. During the Lenten period three veils are generally used for the altar cross. The first one is used from Passion Sunday to Good Friday. It should be made of chiffon or georgette crepe and be violet in color. Such a veil should be forty inches wide by the length required to entirely cover the cross. For Good Friday a chiffon or georgette black veil should be used and for Maundy Thursday the veil should be made of white tulle. These veils should be gathered around the base of the cross with a fine silk thread and should be tied invisibly.

Candles

Next to the cross we will consider the altar lights. It is recommended that two candlesticks be used and placed near the ends of the retable. As noted in the previous article, these signify "Christ, the Light of the World" and the doctrine of the incarnation, namely, the union of the human and the divine nature. It is permissible to use six candlesticks instead of the two. When six are used we would recommend two smaller candlesticks in addition to be used during the communion service as communion candles and these would be placed on the altar proper. The six candlesticks symbolize the six days of creation or the day and the hour of our Saviour's crucifixion on the cross. The use of six candlesticks is a less ancient custom than the use of two candlesticks. The use of seven-branch candlesticks is permissible for festival occasions. When the seven-branched candlesticks are used they should be placed between the cross and the flowers. The seven-branched candlestick is symbolic of the seven gifts of the Holy Spirit. On other occasions the flowers are placed on the gradine next to the cross, and between the cross and the candlesticks. The candles should never be higher than the cross and the flames when they are lighted should be below the top of the cross. It is preferable if the flame can be kept on a line or below the top of the cross arm. We see many examples of candles and candlesticks which are higher than the cross. This, however, should be avoided. The candles themselves should be made of genuine beeswax and new candles should always be used for Advent, Christmas, Easter and Whitsunday. Candlesticks may be made of gold, silver, brass or wood. A paschal candle

and candlestick is perfectly in order. This usually is very large and sits on the floor of the sanctuary on the north or gospel side of the altar. It is lighted during services from Holy Saturday to Ascension and symbolizes the forty days spent by our Lord on earth after his resurrection.

Altar Desk

The altar desk or as it is sometimes called, missal stand, should be placed on the left side of the altar and should hold the altar book containing the service of the holy communion. This book should be a special one prepared only for use on the altar. The altar desk may be made of silver, brass or wood.

Flower Vases

There should be at least one pair of flower vases about ten or twelve inches high. These can be made of silver, brass or wood with a metal container inside which should be removable so that the vases do not become fouled in arranging or removing the flowers. The flowers should preferably be arranged in fairly formal bouquets. It is advisable to use not more than two different types of flowers in one bouquet and with the flowers can be used a green, such as asparagus vine. The flowers should always be fresh, natural flowers and the use of artificial flowers is out of all consideration. *The Altar Guild Book of the Washington Cathedral*, by Miss L. V. Mackrille, gives us the following fine suggestions for flowers to be used at different seasons and during different months:

Christmas—Red and white or all red roses or carnations.

Lent—White flowers on Sunday only.

Passion Sunday—White flowers.

Palm Sunday—Palms on the altar and no flowers.

Maundy Thursday—White lilies.

Easter Sunday—White lilies.

Whitsunday—Red flowers, gladioli if possible.

Thanksgiving—Yellow chrysanthemums.

Suggested list for the twelve months of the year:

January—Red or white carnations mixed with stevia and asparagus vine.

February—White carnations, sweet peas.

March—White carnations, tulips, daffodils, forsythia.

April—Lilies, snowballs, cherry blossoms, daffodils, apple blossoms.

May—Madonna lilies, larkspur and spiraea, delphinium and yellow roses, lilacs, weigelia, tulips.

June—Lilies, gladioli, hydrangea, roses, peonies, shasta daisies.

July—Gladioli, coreopsis, roses, phlox, hydrangea, crepe myrtle.

August—Clematis, larkspur, dah-

lias, lilies, asters.

September—Zinnias and queens lace, dahlias, golden glow, goldenrod, roses.

October—Chrysanthemums, roses, zinnias.

November—Chrysanthemums, cosmos.

December—White or red carnations, white or red roses for Christmas.

The flowers as above mentioned should be placed next to the cross and grouped with it, the two bouquets being made to look alike as nearly as possible. Flower vases should always be removed from the altar when they are not filled with flowers.

Communion Vessels

We will not go into the matter of communion vessels as different denominational usage determines different arrangements and types. We would say, however, that these should be made of silver or gold and base metals and materials should not be used for this purpose. It would seem that the communion service and other appurtenances of the altar should be as good as it is possible to secure. We can spend several hundred dollars for chrome plated coffee urns and other fancy kitchen equipment and a matter of a comparatively few dollars difference stands between the use of silver or some base metal such as aluminum. It seems to be a poor saving when it comes to cheapening the vessels used in the worship of the Lord. Even the poor church, I believe, can afford proper equipment for their use in worship. We owe this to the Lord's service and as good stewards or tithers we should see that our house of worship is decently and properly equipped.

Offering Plates

The offering plates can be made of silver or brass or wood and should never be placed upon the altar when they are empty. A shelf or other arrangement should be provided for holding the offering plates when not in use. Such a shelf is usually located on the rear or east chancel wall of the church to the right of the altar. After the offering has been received it should be presented by the minister and the plates placed upon the altar table by him.

Miscellaneous Items

Some churches desire and require a credence table or shelf. If this is provided it should be located on the south side of the altar considering the altar to be located in the east. This would put the credence table on the right side of the sanctuary as we face the altar and it can either be located in the south wall or on the east wall to the south of the altar.

A piscina is sometimes desired with a credence table. Both credence table

(Turn to next page)

Dedication of a Memorial Baptismal Font

THE service which follows was used in the Second Presbyterian Church, Lexington, Kentucky, of which Jesse Hermann is the pastor. The font was placed in the church by the sons of Alice H. Wilson as a memorial.

The Minister: From time out of mind monuments have been raised to honor the memory of valiant spirits. Among believers such memorials very often find a place in the House of God. This practice confirms the Christian

assurance that cherished human relationships are abiding when our lives are hid with Christ in God.

Four sons of this congregation, mindful of their mother's devotion to the kingdom of God, have graciously and generously presented to our church a baptismal font in her memory.

Therefore in behalf of the officers and people of this congregation, it is my privilege to accept with grateful

heart and with praise to Almighty God this beautiful memorial to Alice H. Wilson.

Today and in years to come when parents present their little children for the sacrament of baptism they will remember a mother in Israel who loved without measure her home and family and who served without stint her Lord and Master.

Let us now proceed to set apart this memorial to its high and holy use.

Unto the Lord our God be dominion, and power and glory, world without end. (Choral response).

Then the minister and the people, standing, shall say these words:

Minister: To the glory of God, author of all goodness and beauty, giver of all skill of mind and heart:

People: We dedicate this font.

Minister: In gratitude to our Lord Jesus Christ, who called the little children unto him, and blessed them, saying: Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God:

People: We dedicate this font.

Minister: To bear testimony to the work of the Holy Spirit who moves men, women and children to repent of sin and be baptized:

People: We dedicate this font.

Minister: To kindle the flame of devotion, that the people of God who here assemble may worship the Father in spirit and in truth; to bring purity and peace into human hearts:

People: We dedicate this font.

Prayer of Dedication

Our Father, we praise Thy name for all the treasured memories that enrich and ennoble our lives. We thank Thee for the hallowed stillness in our hearts where memory has her sanctuary and where the candle of remembrances always burns brightly for those we "have loved long since and lost awhile."

Our Father, we rejoice that these sacred memories may be given "a name and habitation" in the form of earthly things. And so we set up our memorials—a faded flower that quickens afresh, a love that has never died; a carved stone that affirms anew a devotion that is sure and steadfast.

And so by Thy grace and mercy, O Lord, we dedicate this baptismal font to its holy use in this sacred temple. May its strength and symmetry encourage us to worship Thee always in the beauty of holiness.

And to Thee, O God, to whom belongeth honor and majesty, shall be the praise and glory, world without end. Amen.

Altar Appurtenances

(From page 16)

and piscina should be provided but in non-liturgical churches these are not always required. When they are provided, however, care should be given to their proper size and arrangement. In case a bishop's throne or chair should be desired, this is located on the left side of the altar and sedilia can be provided in the sanctuary when desired, either built in or as free-standing seats for the use of the clergy.

Sanctuary lights are perfectly in order and symbolize the real and eternal presence of God in the sanctuary.

It is advisable to have kneeling hassocks for use in the chancel and at the altar. These should be at least ten inches wide by fifteen inches long by two or three inches high and should match the carpet in color.

The attached illustrations indicate in general the correct altar arrangements. The altar, sanctuary, and all of their appointments should always be kept in perfect condition and cleanliness should govern our work in the chancel. The care of the altar and its appointments and the arrangement of vestments thereon as noted in the previous article should be done by an altar guild or committee who approach their work with prayer and devotion and who are willing to consecrate themselves to the service of the church and the Lord for this purpose. A properly appointed sanctuary will assist greatly in the orderliness and inspiration of worship. These treatises are not expected to be exhaustive in character but are offered humbly in the spirit of helpfulness that we may have a brief crystallization of things that can be done legitimately and correctly in our churches. There are additional items for consideration in some of our churches and due consideration must be given to denominational requirements.



ALICE H. WILSON MEMORIAL FONT

The square octagonal design, traditional old English Gothic, symbolizes Regeneration. The carved cover with its delicate lemniscates repeats this symbolism. The decorative band of the water-lily motif is the symbol of Baptism.

The cross finds a four-fold interpretation. Christ is the beginning (Alpha) and the end (Omega). He is the source of the water (shell) of life. The complete life (circle) in time and eternity is also a gift of his grace.

The font was designed and constructed by the J. & R. Lamb Studios, Tenafly, New Jersey.

Financial Canvass Under Gas Rationing

by William H. Leach

EVERY church faces the necessity in these days of war to conserve both man power and gasoline. Unquestionably we shall see new techniques in the various church programs. This article concerns the Lakewood Congregational Church of Lakewood, Ohio, which usually conducts an every member canvass about December 1 to secure pledges for the new calendar year. The chairman in charge sensed the manpower situation and decided, with the approval of his committee, to try a canvass which did not require so much shoe leather.

The plan adopted was not entirely original. For some years it has been used by the Emmanuel Episcopal Church of Cleveland. But it was changed and strengthened to meet the local situation.

The program called for a pledge Sunday to be observed in the church. The contributors were asked to bring their pledges to the church this Sunday instead of having the canvassers call at their homes. The build up for the particular Sunday consisted of a series of four post cards, a four-page, two-color circular, and a telephone campaign by the organized canvassers of previous years urging members to be at church on that Sunday.

The full-page plate shows one side of the post cards. Each one bore a simple Bible quotation. On the front side was copy which follows below. These were a weekly reminder for four Sundays that pledge Sunday was approaching.

The four-page folder was a most effective bit of copy writing and printing. The page size was 8½x11 inches. The inside pages listed the many activities of the church and gave a sample of one week's program, showed by graph how the receipts were to be divided, and finally gave the budget for 1943 as compared with 1942.

The committee was very cautious as this was the first time that a personal canvass was not made. It knew that a poor attendance on pledge Sunday might be disastrous to the plan. So in addition to the printed appeal the canvassers of the year before were asked to make a contact with the prospects by telephone to encourage their attendance on this particular day.

For the year 1942 the number of

To be right we must go upward on a path where there are steep and narrow places. We must have training, leadership. And so we have the Christian Church, side by side with the Christian home, hand-in-hand through the years. There is right. And right is the will of God. We form a church, to help one another, and all mankind upward "in the paths of righteousness." And the church functions by and through the gifts of those who have sensed this spiritual need of the world.
Coming—November 22
Annual Pledge Sunday
Everybody in Church
Be Your Own Canvasser

(1)

The healing power of Christ is abundantly declared in the New Testament. It was a practical feature of the "Good News" Jesus gave to the world. Wholesomeness goes out from him today, to heal our minds, our tangled emotions, our burdened, tempted souls. For our people come with many longings, many needs. Many hearts shall worship him, in spirit and in truth; one God sends power forth for healing all their needs. "The Lord is my defense and my God is the rock of my refuge."
Reminding You—November 22
Annual Pledge Sunday
Everybody in Church
Be Your Own Canvasser

(2)

The great hope of America is for lasting peace, and peace with justice and honor. Our people never did want war. But with our world, we pay the price in suffering and anxiety. For those who follow Christ, victory is not enough. There must be lasting peace that follows through. There must be world-wide fellowship. God must have his due as well as Caesar. Our giving is for one purpose only—to make God available to all mankind.
Remember—November 22
Annual Pledge Sunday
Everybody in Church
Be Your Own Canvasser

(3)

God is love, and love is the power of God at work in our world. There are other evil forces here also, striving with God's love for the souls of men. God's love will win. We offer him our strength, and spend our lives in his cause. In Christ the Christian Church finds strength sufficient for this conflict. Our Lakewood Congregational Church is but one unit of this loyal brotherhood. Christ's spirit is here, God's love is here at work. Help us justify this faith—worship with us.
Almost Here—November 22
Annual Pledge Sunday
Everybody in Church
Be Your Own Canvasser

(4)

Above is the Copy Which Appeared on the Address Side of the Four Post Cards.
Cards Are Shown on the Next Page.

pledges and the amounts pledged were as follows:

Current expense—Number of pledges, 541; total pledged, \$15,002.80.

Benevolences—Number of pledges, 160; total pledged, \$1,554.

The above figures were the result of the personal canvass method. It was hoped that at least sixty per cent of these figures could be reached before a final clean-up canvass was made. At the close of pledge Sunday the results were as given below. The percentages show the results as compared with the achievements of the personal canvass of the preceding year.

Current expense—Number of pledges, 266 (49.1 per cent); total pledged, \$8,582.60 (57 per cent).

Benevolences—Number of pledges, 112 (70 per cent); total pledged, \$1,244.00 (80 per cent).

The first step of the canvass was thus completed. The next one was the mailing of a letter to all prospects who did not offer their pledges on pledge Sunday, November 22. The letter which follows shows what was requested of them.

The letter proved such an effective follow-up that at the end of Sunday, December 5, the pledges stood as follows:

Current expense—Number of pledges, 445 (82 per cent); total pledged, \$13,167.67 (88 per cent).

Benevolences—Number of pledges, 157 (98 per cent); total pledged, \$1,550.53 (99.8 per cent).

In the planning of the campaign it was recognized that there would probably be a necessary personal follow-up for those who did not respond to the mail appeal. The number would not be

COME TO CHURCH

LAKEWOOD CONGREGATIONAL CHURCH

SUNDAY, NOVEMBER 22nd, PLEDGE SUNDAY

New Plan Being Tried Out This Year

You Are Your Own Canvasser

DURING the past four weeks we have mailed each week a post card containing a verse of reference to the Every Member Campaign.

He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake.

Psalms 23

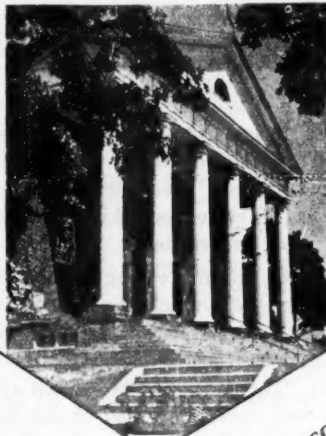
And all the multitude sought to touch Jesus; for power came forth from him and healed them all.

Luke 6:19

What your church is doing. Such splendid activities deserve the generous support of us all.

These 229 members, received within the three-year period just closing, represent a net gain of 75 members. Credit is due the re-organized Membership Committee of the Session as well as the minister.

Many families appearing in the church school is soon to be a reality. Soon a new man of God will be added to the ranks.



The Session has seven other committees also, each doing magnificent work. One of these is the Benevolence Committee which did an outstanding job in raising \$1,050 for the War Victims' and Services' Fund.

Another is the Committee on the group— with the same

Render unto Caesar the things that are Caesar's, and unto God the things that are God's.

Luke 20:25

For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:16

Church attendance period three years

the same

Here are shown the five mailing pieces, four post cards and the folder used by the Lakewood, Ohio, Congregational Church prior to pledge Sunday. The follow-up letter is shown on the following page. Everett W. MacNair is the minister of the church.

LAKEWOOD CONGREGATIONAL CHURCH

Lakewood, Ohio

November 24, 1942.

Dear Friends:

Pledge Sunday, November 22, proved to be a very successful method of approach to the every member canvass.

It could hardly be expected that the result would represent 100 per cent coverage of the parish. As you know, it is never possible to secure the attendance of every member and friend at any given service.

No doubt for some very good reason you found it impossible to be present. At least, among the pledges received we have no card bearing your signature.

However, in order to secure to yourself the privilege of those who were present—that is, the privilege of being your own canvasser—will you be good enough to indicate on the enclosed card the extent to which you expect to be able to share in the enterprise of your church in 1943. Please return this card to the church office by November 30.

If we do not hear from you by that time we shall assume that you desire to have a member of the canvass committee call on you and shall arrange to send someone shortly thereafter.

With all good wishes and many thanks for your loyalty to Lakewood Congregational Church, we are,

Sincerely yours,

Chairman, Finance Committee.

large and the best solicitors could be used for this effort. So the cards for the delinquents were sent out and the personal solicitation followed.

On December 20 when this check was taken the results were:

Current expense—Number of pledges, 535 (99 per cent); total amount pledged, \$14,602.07 (98 per cent).

Benevolences—Number of pledges, 172 (107 per cent); total amount pledged, \$1,669.83 (107 per cent).

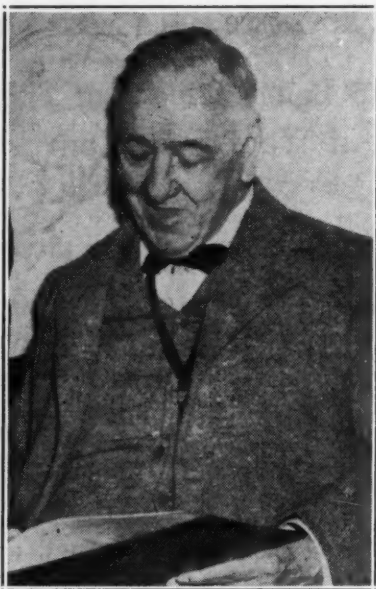
There are still a few pledges to come in. The committee is confident that the figures of last year will be surpassed. The beauty of the campaign is that it fitted the needs for gasoline and man power rationing and the church is assured of its budget.

Very few churches known to the author have been so thoroughly sold to the necessity of the personal solicitation canvass as this particular one. There are many, as our readers well know, which have previously dispensed with the canvass and substituted other methods. The program above, it seems to us, is a splendid one for churches to use where there has been a fear of changing from a plan of canvass which is difficult in wartime.

A Formula for Keeping the Congregation Awake

The selection on keeping the congregation awake follows:

The Old Codger fell into a sort of ruminating attitude as if he were going back a long ways, and Ye Editor waited, knowing the Old Codger would pull something good out of his mem-



Josephus Daniels

OCTOGENARIAN Josephus Daniels, Secretary of the Navy under Woodrow Wilson and recent Ambassador to Mexico, assumed his old editorial chair on the Raleigh (North Carolina) *News and Observer* when war service took his sons into positions of importance.

Resuming his interesting column under the non de plume, The Rhamkatt Rooster, he writes from time to time of the not-too-literate but naturally intelligent "Tar Heel." The sketch that follows was spotted by one of the Plyler brothers who conduct the *North Carolina Christian Advocate*.

Mr. Daniels is a devoted churchman, being an official in the Edenton Street Methodist Church in Raleigh. He serves united Methodism as a member of its six-man Commission on Public Information.

When Secretary of the Navy, it will be remembered, Mr. Daniels was responsible for the removal of beverage liquor from the ships, and recently he has written a letter to Congress urging that regulations be established that will protect service men from too easy access to intoxicants.

ory. Finally he was alert and said:

"The best way fer to keep an amen corner member awake wuz practiced by Rev. Walt Holcomb. He married the daughter ov Sam Jones an' as a revivalist he has sum ov the Sam Jones ways. He wuz a-conductin' a revival in the Methodist Church at Waynesville when Bishop James Atkins wuz a sort ov John Wesley in the mountains. He wuz a young feler then an' decided that insted ov preachin' from the pulpit—it wuz up high an' not near his hearers—he wud stand at the altar rail where he wuz on a level with the fellers in the pews. As he wuz a-warmin' up he observed that the Sunday school superintendent wuz a-settin' on the front seat sound asleep. It disconcerted the eloquent young preacher. Observin' that the sleeper had left his notebook on the altar rail, Preacher Holcomb, quietly, so nobody cud see, tuck it up an' pitched it into the lap ov the sleepin' brother. He cum too quick an' wuz soon a-saying 'Amen' to Brother Holcomb's evangelistic sermon. Nobody in the church saw it 'ceptin' Jo-see-for-us Daniels, who happened fer to be in Waynesville to cool off from Rolly heat. He not only seed it, but he made it a text fer a whole kolumn article in the Rolly Nuisance Disturber on 'How to Keep Deacons and Sunday School Superintendents Awake in Church.' In course he expanded the incident fer to adorn a tale an point a moral. He sed Mr. Holcomb had a way of wakin' up sleepers in church, an' sed when he saw a man sleepin' in the front pew he tuck up a Bible an' flung it at the head ov the sleeper so hard that sum ov the contents ov the Bible went through the skull ov the superintendent and tuck effect on his brain an' made him repent an' become a good listener an' doer ov the word. An' that Roly editur proceeded at some length to commend the Holcomb plan an advise all the preachers fer to adopt it if the Rev. Walt haddent patented it, so that there wud be no sleepin' in the pews while the preacher wuz a preachin'."

Ye Editor asked the Old Codger if that was the way his preacher managed to keep him awake in the Rhamkattle church. Scorning to reply to such insinuation, the Old Codger stalked out without a word.

PLAN AHEAD FOR LENT!

We offer appropriately designed bulletins for each Sunday in Lent, for Palm Sunday, Good Friday and Easter at most reasonable prices. Write today for samples.

Announce your Lenten services with attractive Woolverton bulletins, folders, post cards or blot-ers. Our large sample packet of Lenten and Easter printed and lithographed supplies will be sent free upon request.

THE WOOLVERTON PRINTING CO.
115 East 4th Street
CEDAR FALLS, IOWA

Write us for quotations on your next printing order. We may save you money.

The Minister's Income Tax

IN our issue of last month we mentioned that we expected a ruling from the department of the treasury regarding the payment of the minister's income tax. We questioned the wisdom of having it deducted by the church treasurer because most church treasurers are amateurs in the handling of such matters. In addition, we pointed out that the minister's income consisted of fees and gifts as well as salary and suggested that it would be much better to have the victory tax paid as the professional man is required to pay his.

Incidentally we do not feel that there is much to the contention of those groups which already have started to resist the withholding of the tax by the church treasurer on the ground that the legislation is unconstitutional. Certain Baptist bodies are making such a contention. We see no violation of the principle of church and state separation in the process but feel that it is very poor procedure from the point of view of orderliness.

The following recently received from the department would seem to settle the matter unless some subsequent ruling is forthcoming. If it is we will pass on the information to our readers.

"Beginning January 1, 1943, tax is required to be withheld, for victory tax purposes, by every employer from the wages of every employee, except in the classes of cases where the wages are specifically exempt from the tax. The amount of victory tax to be withheld is five per cent of the excess of each payment over the withholding deduction allowable. The amount of the withholding deduction allowable is \$624.00 for the year, \$12.00 in the case of weekly payments, \$52.00 in the case of monthly payments, and other payroll periods in proportion. The amount to be withheld is computed upon the excess of the wages or remuneration over the amount of the withholding deduction.

"Wages consist of all remuneration, whether designated as wages, salaries, commissions or bonuses, or whether in the form of cash or goods, or quarters and subsistence, to the extent that such remuneration is includible in gross income.

"The term 'employer' is designed by the law as including any person for whom an individual performs any service, of whatever nature, as the employee of such person. The term is broad enough in its scope to include organizations exempt from income tax, such as religious and charitable organizations. The law requires that the tax to be withheld shall be deducted by the person having control of the payment of the wages as and when paid. If the treasurer of the church has the control of the payment of the salary or wages earned by the minister of the church,

A further discussion of the obligation and technique of reporting and paying the federal income taxes.

such treasurer will be required to deduct the five per cent victory tax, in excess of the withholding deduction allowable from the salary of the minister when it is paid to him.

"Every person required to withhold and collect victory tax is required to make a return and pay such tax on or before the last day of the month following the close of each quarter of each calendar year. The first return, covering tax withheld during the quarter ending March 31, 1943, must be made not later than April 30, 1943. Every employer who is required to withhold and collect a tax in respect of the wages of an employee is required to furnish to each such employee in respect of his employment during the calendar year, on or before January 31 of the succeeding year, or, if his employment is terminated before the close of such calendar year, on the day on which the last payment of wages is made, a written statement showing the period covered by the payment, the wages of such employee during such period, and the amount of the tax withheld and collected. Employers whose names are not on the mailing lists of the collectors of internal revenue, or who do not receive the return forms in due course, should address the collector of internal revenue for the district, requesting Form V-1, Return of Victory Tax Withheld, and Form V-2, Statement of Victory Tax Withheld.

"The information herein set forth is only general in nature and not in detail. The bureau has prepared a circular, explaining the withholding provisions of the victory tax as they apply to employers, which is now being printed. The regulations interpretative of the victory tax provisions are now in the course of preparation, and the forms for the collection and withholding of the five per cent victory tax are now being printed. The collector of internal revenue for your district will furnish you with a copy of the circular prepared by the Bureau and copies of the forms, upon request.

"In addition to the withholding of the five per cent tax at the source from wages, every person having a gross income in excess of \$624.00 for the taxable year must make a return for victory tax purposes. As the victory tax applies to taxable years beginning after December 31, 1942, the first return required of an individual employee will not be due until March 15, 1944."

QUESTIONS AND ANSWERS

Question: I estimate that my car is used 80% in professional work and but 20% for pleasure. Am I entitled to exemption for 80% of expense because of professional use?

Answer: Yes, if you can make a clear case for this percentage of use. If the car is used only for professional

work you might claim exception for the entire upkeep. Under gas restrictions of 1943 the average clergymen's car will show little use for personal pleasure or convenience. The use of a car to drive from one's home to place of business is considered personal expense.

Question: I serve four churches none of which pay me \$624. Under the law the treasurers of these church will not withhold the victory tax. Will I be expected to pay one?

Answer: Yes. Regardless of whether your church withholds the 5% in excess of the exempted amount every individual will be required to report and pay the victory tax at the time he files his income tax statement for 1943. That will be due on March 15, 1944.

Question: Are not certain books and magazines deductible?

Answer: Yes, a minister may deduct the cost of subscriptions for strictly professional magazines. *Church Management* subscription would, on this basis be deductible. However magazines of general circulation which include laymen among subscribers could hardly be considered professional journals. Most religious periodicals would be ruled out on the ground that they are not strictly ministers' magazines. The purchase of strictly professional books are, also, under certain conditions deductible. If the books are bound for many year's usage it is better to deduct just the depreciation during the year. The purchase of an entire library should be written off in this way and not be deducted from one year's income. It should be considered a capital investment.

Question: I have been advised that gifts or fees received in connection with baptisms, marriages and funerals need not be considered as earned income. Is this correct?

Answer: You have been wrongly advised. Such receipts are definitely income and should be so reported. The only gifts which could be considered as not reportable are those which are given with complete absence of consideration. Gifts which the minister receives in appreciation of pastoral services certainly do not qualify.

Question: Our parsonage is old and the church does not wish me to live in it. To compensate they increased my salary from \$3000 to \$3800 with the understanding that I should pay rent. Can I not deduct the amount that I pay for such rent in making my report?

Answer: No. You must report the full amount of cash received as compensation. Should the church rent quarters for you and pay you again \$3000 and house, you need report only the \$3000 but when money has been received as compensation the clergyman must so report it.

Question: I am a retired minister living on a denominational pension. I understand that the pension need not be reported as income. Is that correct?

Answer: It is not correct. Certain pensions are not taxable. When they come as gifts from some institution for whom no services have been rendered.

For instance, payment to teachers and their widows from the Carnegie Foundation for the Advancement of Teaching are considered as gifts. When clergymen receive pensions from similar bodies the income would not be taxable. Certain federal pensions are not taxable. But where the pension is paid by the employer-church because of years of service and the beneficiary has contributed to the fund the receipts should be considered income. Under the pension plan of certain denominations a portion of the pensioner's income might be considered as a gift and that portion be freed from taxation. We do not want to venture a guess as to what the ruling of the department might be in such an instance.

Question: In filing the income tax I always make a deduction for automobile expense. How can I get credit for this expense in payment of the victory tax if that is to be withheld by the church treasurer?

Answer: We don't know. Automobile expense is logically the responsibility of the employer, not the employee. We have petitioned the treasury department to permit clergymen to report and pay the victory tax in the same manner that the law permits men in business for themselves to do so. The first reply to this petition is reproduced on the preceding page. We doubt if this is the final ruling and are following the matter further. Perhaps next month we can add to the information. The victory tax law does provide for a statement from every employee on March 15, 1944. At that time he will be able to get credit for over payments made by his employer. It is quite possible that even though the petition to permit clergymen to pay their victory tax direct is denied there will be an opportunity at that time to adjust the injustice which will be done in the case of most clergymen who assume their automobile upkeep expense.

Question: I am puzzled which form to use. It is advisable for a clergyman to file his return on the regular form or the optional one, 1040-A?

Answer: If your gross income for 1942 was \$3,000 or less you may, if you so elect, use the optional form 1040-A. On this form the amount of the tax is figured out in advance and appears in the form. Your exemption for dependents is deductible. In computing the tax the government has adjusted it to allow a six per cent deduction for contributions, personal expenses and other items. On the optional form the tax payer is given an exemption of \$385 for each dependent in addition to wife or first dependent. The form while well adapted for the average salaried individual is not so good for clergymen. In most instances the minister pays the upkeep of his automobile and then deducts the cost. It is hard to think of any minister who supports an automobile who would not get a greater deduction from his income for that purpose than the six per cent allowed in the optional form.

Probably the best way is to try out both forms. See what the tax will be under each. Then use the form which brings the smallest tax. It may seem rather selfish but it is permissible and legal. In most instances the minister, if he maintains an automobile, and if he contributes with generosity to his

- THE CHURCH LAWYER -

Trustee's Individual Liability On Notes

WHERE officers of a church society or corporation, in signing a note or contract on behalf of the society or corporation, intend to act only in their official capacities, they should be sure that the body of the instrument and their signatures leave it clear that they do not intend to bind themselves individually. If John Doe intends to sign as trustee, he should sign, "John Doe, Trustee." To sign merely, "John Doe," is to risk being held individually liable upon the obligation.

In a case decided by the Iowa Supreme Court (*Lovejoy vs. Euclid Avenue Methodist Episcopal Church*, 294 N.W. 911), a note was given a contractor for \$8,500, covering a balance due on a church building contract. The note was signed on the face by two persons, as "Pres." and "Sec'y," respectively. On the back of the note were several signatures, including those of the two persons just men-

tioned, without anything to show a signing in official capacity.

In a suit to collect the note, the individual defendants sought to have the note corrected to show that they signed in an official capacity. The trial judge ordered this correction to be made, but the Iowa Supreme Court reversed the order, holding that these defendants had failed to prove that any mistake in which plaintiff had participated was made. Plaintiff had introduced evidence tending to show that he had given notice that the note must be endorsed by the individual defendants "as personal guarantee."

The decision of the Supreme Court shows that no matter how innocently a church officer may be in signing a note, under belief that he is not binding himself in his individual capacity, the payee can hold him liable if the note be signed in such circumstances that the payee reasonably assumes that the signature is made in an individual capacity.

FOR A PRAYER FRONT

By William T. Ellis

STRANGELY enough, the Prayer Front in this war has not yet been organized. Of course, people are praying—perhaps more than ever before. But a planned, church-wide, nation-wide Prayer Front has still to go into action.

True, there have been named occasional national days of prayer; and some countries, like Australia and South Africa, have appointed daily prayer periods; but Christendom as a whole has not yet acted.

The world is in a praying mood. The desperation of the conflict has driven people to their knees, because, as Abraham Lincoln once said, they have nowhere else to go. A soldier in the Philippines said, "There are no atheists in the fox-holes of Bataan."

Most persons need help in formulating church and other benevolent enterprises, will find the regular form is the one to use.

ing prayers; therein lies the great field of usefulness of the Church prayer books and of the many special books of prayer lately issued; and of the daily prayers in wartime published by many newspapers. All newspapers would do the same were readers so to request.

A Prayer Front calls for open churches on week-days; it would be a tragedy were prayer to be dissociated from worship in the house of God.

Daily prayer services, with petitions planned to assure coverage of all prominent interests, should be appointed for stated times. These should be held in churches, shops, hospitals, schools, offices and military and naval units. Noon is the most generally accepted hour, when all business and traffic should stop, and all people pause to pray.

For God waits to be entreated. He has promised to answer united prayers. In turning to him, we turn to victory for those principles which are implicit in his nature.

A Country Church Observes Lent

by C. R. McBride*

Lenten observance need not be limited to the city church. The author of this article writes of last year's program in his own church, the Community Baptist at Honey Creek, Wisconsin.

FOR the past several years we have tried to make the Lenten season a period of definite Christian advance in our church and community. Lent means more to us than a period during which our Catholic friends abstain from the eating of meat. All that the "protracted meeting" or "revival" meant to a past generation of Christians, and more, too, Lent now signifies to us. And as a result of our Lenten efforts our church has been strengthened and greatly extended in the community.

Last year's program was one of the most effective of the series. It was developed along the following lines.

As soon as the Christmas holidays were over the pastor carefully surveyed the possibilities of the Lenten season and outlined a tentative program. This was presented to the official board for revision and adoption. The revised program was then presented to all interested groups, given plenty of publicity in the church paper and in frequent pulpit announcements. It is hard to over emphasize the importance of thorough planning and preparation.

Morning Worship

The pivotal point of the program was the Sunday morning worship. A sincere effort was made to improve its quality and of course the attendance. The pastor chose for his Lenten preaching the theme, "Seven Great Verses of the Bible." These were carefully developed in an expository way and represented his best effort in preaching. The three choirs carefully selected their music in harmony with these texts, and at least two of them participated in the worship each Sunday. The children's white-robed choir sang each Sunday while the young people's and adult choirs alternated.

The texts and themes for these worship services were:

"God So Loved"—John 3:16.

"Forgiven and Redeemed"—John 1:9.

"How Shall We Escape?"—Hebrews 2:3.

"The World Is Our Field"—Mark 16:15.

"A Paradox"—Matthew 10:37, 38.

*Minister, Community Baptist Church, Honey Creek, Wisconsin.



"Trusting God"—Job 13:15.

"He Is Risen as He Said"—Mark 16:6, 7.

The church school teachers were given a copy of the sermon texts and as the opportunity presented itself they brought them into their teaching. They made regular announcements of the morning worship and encouraged their pupils to attend.

Monday Evening Lenten Club

The pastor, previous to Lent, had noticed that there were at least seven young married couples attending the morning worship who were not members of the church. Some were members of distant churches, the rest of none. Two weeks before Lent he called on these people at a time when he could find both the husband and wife at home. He suggested that it might be an interesting and profitable experience if they would join with him each Monday night to discuss informally and freely the subject, "Being a Christian." In each case they agreed that it might

be interesting and expressed a willingness to try it. The pastor then secured eight couples who already belonged to the church and invited them to do likewise.

For seven Monday evenings these thirty young adults met in the homes of their members for an hour of free, frank and informal discussion, using as background material the Bible and Ashworth's book, *Being a Christian*. The discussion hour was followed with games and contests and concluded with light refreshments being served by the hostess.

So wholesome and stimulating were these discussions and fellowship that when Lent was over the group asked the pastor to continue them, meeting on alternate Mondays. Thus a new adult educational opportunity presented itself through the Lenten services.

Saturday Morning and Sunday Evening

One hour on Saturday morning was given by the pastor to instructing the eleven and twelve-year-old children of the church school in the fundamentals of the Christian faith, looking toward their baptism on Easter Sunday.

On Sunday evening the young people, almost all members of the church, joined with the pastor in discussing *Being a Christian*, again using Ashworth's book. The discussion stimulated and further instructed those who were already Christians and led to the conversion and baptism of at least one girl.

The Love Feast

Two weeks before Easter the annual love feast was held in the dining room of the church hall. Every member and friend of the church was solicited before hand for food in order that no collection or charge be made that evening to pay for the supper.

At the time of the meeting more than 150 people sat down to eat together. Briefly the pastor told how in the first century of the Christian era the church often met for such a fellowship meal and to hear from those who had gone abroad to preach the gospel. He then suggested that we imagine ourselves a continuation of that wholesome fellowship.

Following the meal there was the reading of scripture, prayer and singing. Then followed the principal item—an address by a returned missionary. Weeks before the regional board of

promotion had been asked to furnish a missionary for this occasion. In our particular case Dr. John W. Thomas, City Work Secretary of the American Baptist Home Mission Society, was loaned to us. In a brief speech he pictured the mission work of the church in our great cities. He opened up to the country people a picture of life as it is lived by millions in our cities. Following the address there was time for questions which he graciously answered.

The love feast has been a regular feature of our Lenten work for a number of years. Each year it seems a little more popular than the year before. And through the years people who never before had been interested in missions meet a number of missionaries and develop friendships which are lasting. It becomes easier each year to raise the missionary budget.

Candlelight Communion

During the last week of Lent there were worship services each evening in the sanctuary. They were forty-five minutes in length, and were characterized by the singing of favorite hymns, scripture reading, and an exposition of the scriptures.

On Thursday the candlelight communion service was observed. Seven candles in the chancel furnished all the light in the building except for a little light in the choir section.

The service was as simple as we could arrange it. We tried to capture the spirit of fellowship and consecration that must have attended communion services during the first century. The order of worship follows:

Organ Prelude.
Hymn—"Day Is Dying in the West."
Invocation.
Hymn—"Jesus Calls Us."
Responsive Reading—Galatians 6.
Prayer.
Music by Youth Choir.
Psalm 130—Brief comment by pastor.
Hymn—"Break Thou the Bread of Life."
Prayer.
Communion Scripture—I Corinthians 11:23-26.
Serving of the Bread.
Serving of the Wine.
Prayer.
Meditation.
Hymn—"Bless Be the Tie That Binds."
Benediction."
Pastoral Calls

Throughout the season the pastor kept up his calls on the sick and shut-ins, and before Easter week visited those of the Monday Evening Lenten Club who were not members of the church in order to talk with them about their allegiance to Christ and the church. Others were also visited as time permitted.

Easter Day

Thus the seven weeks were filled with wholesome activities, for besides these we have listed there were the board meetings, and regular sessions of the church school teachers, and meetings of the Ladies' Aid and Brotherhood—not to mention the Thursday night meetings of the young people and adult choir. All groups carried into their services the spirit of the Lenten season. But in due time Easter arrived with an air of expectancy in the whole church. The final services were concluded on this pattern:

Breakfast: At six o'clock Easter morning the young people held a sunrise worship service in their Bible Room, to which they invited the junior and intermediate departments of the church school. This was followed by the Easter breakfast for the youth of the church.

Church school: The regular session of the church school was held with the usual Easter increase in attendance.

Morning Worship: By eleven o'clock the sanctuary was packed for the Easter morning worship. The three choirs were present and ready to make their best offerings in music. The pastor, feeling the sacredness of the day, humbly gave his best in telling the matchless story of the resurrection. And then, when the invitation to accept Christ and fellowship in the church was quietly given, once and once only, there was a procession of people from the children's class, the young people's class, the Monday Evening Lenten Club, and those who attended only the morning worship, all seeking membership in the church. This was the only time during the program that the invitation was given.

The Lenten and Easter services ended with an evening worship and baptismal service at eight o'clock.

Lent had been seven weeks of hard and varied work. But every effort was repaid many times over by the response the church and community gave, and by the evident deepening of the spiritual life of the church and its constituency.



Ministerial Oddities

(From page 6)

Divine Origin?"

"What is the duty of Ministers when any under their Jurisdiction and Government refuse to come to them when sent for upon account of misbehaviour?"

"Should a woman who stole a silver snuffbox five or six years ago, and had sought to bring suspicion on another, now for the glory of God and the peace of her Conscience . . . make a public Confession of those her Crimes?" (The vote was in the affirmative).

"Should a woman who refused to name the father of her child be accepted by the church and allowed to present her child for baptism, supposing her Repentance in other Regards be visibly Sincere?" (Action was delayed for six months, and then the vote was in the affirmative).

* * *

An Irish divine preached a sermon on "Profanity." He denounced its prevalence in the parish, and in the height of declamation exclaimed, "Even the little children, that can neither speak nor walk, run about the streets blaspheming."

* * *

In a Biographical Sketch of Dean Stanley, R. H. Story said of the Dean's handwriting: "Worse penmanship, more scraggy and inscrutable, could not be imagined. I remember his telling us at the Sons of the Clergy dinner in Glasgow, how the 'Halo of the Burning Bush' had come back from the printers transmuted into the 'Horn of the Burning Beast'."

* * *

Speaking at the University of Chicago, the late Dr. Wishart of Grand Rapids, said: "When a minister advertises as a subject for his sermon, 'A Painted Woman,' and follows it with a sermon on a 'Lovable Widow,' and then preaches about social reform from the subject, 'Seeing the Tiger,' he fails to win his point. Treat these subjects in a dignified way and you will gain the respect of working men and business men."

MOTHER MOST POWERFUL

That thou so often held him in thine arms—

So often pressed his infant lips to thine
And in thy bosom warded off the harms

That came with flesh e'en to the child divine—
That thou couldst know such countless ecstasies

Of love through that sweet hidden time of yore—
And yet thy heart held strong through all of these—

Shows thou were mortal, Mother, yea and more.

From the Italian.

Rediscovering God

A Worship Service in Poetry, Song and Story

Arranged by Kenneth G. Rogers*

Prelude

"At Eventide"—Cuthbert Harris.

Call to Worship

I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning. Let us hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

Psalms 130:5-7.

Hymn

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.
Washington Gladden.

Unison Prayer

Eternal God, our heavenly Father, we thank Thee for all the opportunities and blessings which we are privileged to enjoy. May our great privileges not make us exclusive and proud, but may they place upon us a deeper sense of responsibility, both as individuals and as a nation.

Open Thou our hearts to the joys of fellowship with Thee and with each other. Minister to each of us as we wait before Thee. Cleanse our hearts and minds from all that would mar the beauty of our worship. Purge us of all that makes us less than we ought to be.

We pray for our world. May liberty, justice, righteousness, and peace soon prevail throughout the earth. Draw near to us that we may be conscious of Thy presence. Take our hand and may we go from here to walk with Thee—forever. Amen.

I. FINDING GOD IN NATURE

Scripture

The heavens are telling the glory of God

*Minister, First Methodist Church, DeLand Florida.

And the sky shows forth the work of His hands.

Day unto day pours forth speech,
And night unto night declares knowledge.

There is no speech, nor are there words;
Their voice is not heard;

Yet their voice goes forth through all the earth,

And their words to the ends of the world.

Psalms 19:1-4.

(An American Translation.)

In Astronomy

Leader:

The spacious firmament on high
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim:
The unwearied sun, from day to day,
Does his creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth,
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

Response:

What tho' in solemn silence all
Move round the dark terrestrial ball?
What tho' no real voice nor sound
Amid the radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
"The hand that made us is divine."
Joseph Addison.

In History

Leader:

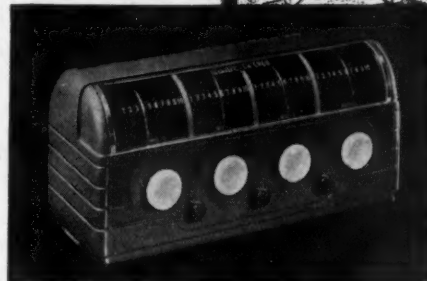
In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, "Let there be light. . . . Let there be a firmament in the midst of the waters. . . . Let the dry land appear. . . . Let there be lights in the firmament. . . . Let the waters bring forth abundantly. . . . Let the earth bring forth the living creatures. . . . Let us make man in our image." And God saw everything that he had made, and behold, it was very good.

Genesis 1.

Response:

A fire mist and a planet—
A crystal and a cell—
A jellyfish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty,

Invitation
TO
WORSHIP



WHAT A WEBSTER-RAULAND SOUND SYSTEM MEANS TO YOUR CHURCH

Happy is the minister whose church is equipped with a WEBSTER-RAULAND Sound System. For here is the dignified way to express the spirit of your church for all to hear. And when all can hear, the invitation of your church to worship, is powerfully enhanced. You will find WEBSTER-RAULAND Sound Systems low in cost, easily adaptable for concealed installation, simple to operate, dependable. They are the choice of churches of every size, everywhere.



A WEBSTER-RAULAND Sound System puts an end to voice-strain, puts an end to ear-strain. Because your voice is reinforced, you can speak in natural tones and your congregation will hear you clearly throughout the church.



Let the full natural beauty of WEBSTER-RAULAND amplified chime and organ music from your church tower issue your friendly invitation to worship. Let your church impress your community with its rich, spiritual expression.



A WEBSTER-RAULAND Sound System has provision for the attachment of hearing-aids for the hard-of-hearing members of your congregation so that all may enjoy full participation in the church service.

ZERO HUM LEVEL and what it means to your church—you simply don't want any electrical disturbance or annoying hum when the amplifier is operating. You do want absolute quiet except for the sound of voice or music being amplified. Only Webster-Rauland Master Amplifiers give you this result.

There is a WEBSTER-RAULAND System for your church • Write for details

WEBSTER-RAULAND

4245 N. Knox Avenue
Chicago, Ill. Dept. 8-Fe

Please send me full details about Webster-Rauland Church Sound Systems.

Name _____

Church _____

City _____ State _____

WEBSTER-CHICAGO
SOUND DIVISION
WEBSTER-RAULAND
4245 N. KNOX AVE.
Chicago, Ill.

And a face turned from the clod—
Some call it Evolution,
And others call it God.

William H. Carruth.

In Botany

Leader:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my
hand,
Little flower—but IF I could under-
stand

What you are, root and all, and all in
all,
I should know what God and man is.

Alfred L. Tennyson.

Response:

I dream that these garden-closes
With their shade and their sun-flecked
sod

And their lilies and bowers of roses,
Were laid by the hand of God.
The kiss of the sun for pardon,
The song of the birds for mirth—
One is nearer God's heart in a garden
Than anywhere else on earth.

Dorothy F. Gurney.

Story

The Life of St. Francis of Assisi,
Lover of Nature.

Learning From Nature

All:

The gray hills taught me patience,
The waters taught me prayer;
The flight of birds unfolded,
The marvel of Thy care.
The calm skies made me quiet,
The high stars made me still;
The bolts of thunder taught me
The lightning of Thy will.
Thy soul is on the tempest,
Thy courage rides the air,
Through heaven or hell I'll follow;
I must—and so I dare!

Allen E. Cross.

Anthem

"Lift Thine Eyes"—Mendelssohn.

II. FINDING GOD IN OTHERS

Scripture

It was little by little and in different
ways that God spoke in old times to our
forefathers through the prophets, but
in these latter days he has spoken to
us in a Son, whom he had destined to
possess everything, and through whom
he had made the world. He is the re-
flection of God's glory, and the repre-
sentation of his being, and bears up the
universe by his mighty word.

Hebrews 1:1-3.

(An American Translation.)

In Mother

Leader:

Prayer is over, to my pillow
With a goodnight kiss, I creep,
Scarcely waking while I whisper
"Now I lay me down to sleep."
Then my mother over me bending
Prayers in earnest words but mild,
"Hear my prayer, O heavenly Father,
Bless, O bless, my precious child."

Response:

Yet I am but only dreaming,
Ne'er I'll be a child again,
Many years has that dear mother
In the quiet churchyard lain.
But the memory of her counsels
O'er my path a light has spread,

THE following program of literary
vespers was used in the First Con-
gregational Church, Peru, Indiana,
of which J. Richmond Morgan is the
minister:

The five o'clock hour has been chosen
for the express purpose that Sunday
evening may be reserved for the home.
The aim of these gatherings will be
that of instruction and entertainment
as well as that of worship. The empha-
sis will be human rather than academic.
They will give our people an oppor-
tunity for fellowship in surroundings
less formal than those of our Sunday
morning periods of public worship. The
best available music will be offered at
these vesper periods.

First Sunday—Musical Service

As an introduction to this series, our
splendid musical organization will offer
one of its now famous concerts. Spe-
cial numbers include Great Anthems
by full chorus, selections by male en-
semble, organ solos and organ and
piano duets.

An informal social gathering will be
held in the parlors at the close of this
service.

Second Sunday—The Return to Reli- gion—Link

A thorough-going review of a highly
successful and widely discussed book
by one of the nation's leading consult-

ing psychologists. After twenty-five
years Dr. Link returns to the church
and tells the reason why.

A question and answer period will fol-
low this review.

Third Sunday—The Cotter's Saturday Night—Robert Burns

A reading of the essential parts of
the poem, and a study of the four ele-
ments—frugality, simplicity, love and
religion—which characterized a sturdy,
God-fearing people.

Fourth Sunday—The Shoes of Happi- ness—Edwin Markham

An hour with one of America's great-
est poets. A description of how happi-
ness comes to the lowly, of how peace
may be found even in poverty, and of
how Christ comes out of unexpected
places.

Fifth Sunday—The Tale of Two Cities —Charles Dickens

A familiar book, old but timely. A
dramatic picture of oppression and its
inevitable fruits in revolution, mingled
with the sacrifice and greatness which
love engenders.

Sixth Sunday—Silas Marner—George Eliot

This strange woman meets the old
new question, "What is worth while in
life?" And few were better fitted by
training and experience to answer it.
This she does in this delightful story
of an ordinary man who found himself.

Daily calling me to heaven,
Even from my trundle bed.

T. C. O'Kane.

In Children

Leader:

At the same time came the disciples
unto Jesus saying, "Who is the great-
est in the kingdom of heaven?" And
Jesus called a little child unto him, and
set him in the midst of them, and said,
"Verily I say unto you, except ye be
converted and become as little children,
ye shall not enter into the kingdom of
heaven. Whosoever therefore shall
humble himself as this little child, the
same is greatest in the kingdom of
heaven. And whosoever shall receive
one such little child in my name re-
ceiveth me."

Matthew 18:1-5.

Response:

A little child walked by my side.
I had lost faith in God and man.
He prattled of his joys and hopes,
As only little children can.
I did not try to blast his hopes,
I did not tell him of my pain,
But somehow when our walk was done,
My shattered faith was whole again.

Unidentified.

In Friends

Leader:

Because of your firm faith, I kept the
track
Whose sharp stones my strength had
almost spent—
I could not meet your eyes, if I turned
back,
So I went on.
Because of your strong love, I held my
path
When battered, worn and bleeding in
the fight—
How could I meet your true eyes' blaz-
ing wrath?
So I kept right.

Unidentified.

Response:

The glory of love is brightest when the
glory of self is dim
And they have the most compelled me
who most have pointed to Him.
They have held me, stirred me, swayed
me—I have hung on their every
word,
Till I fain would arise and follow, not
them, not them—but their Lord.
Ruby T. Weyburn.

In Love's Sacrifice

Leader:

Then shall the King say unto them
on his right hand, "Come, ye blessed

of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Then shall the righteous answer him, saying, "Lord, when saw we thee . . .?" And the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Matthew 25:34-40.

Response:

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod—
Some call it Consecration
And others call it God.

William H. Carruth.

Story

"How the Great Guest Came" by Edwin Markham.

Hymn

I would be true, for there are those
who trust me;
I would be pure, for there are those who
care;
I would be strong, for there is much to
suffer;
I would be brave, for there is much to
dare.
I would be brave, for there is much to
dare.

I would be friend of all, the foe, the
friendless;
I would be giving and forget the gift;
I would be humble, for I know my
weakness;
I would look up, and laugh, and love,
and lift;
I would look up, and laugh, and love,
and lift.

Howard A. Walter.

Offertory

"My task"—Ashford.

III. FINDING GOD WITHIN
OURSELVES

Scripture

Now, behold, the Lord was passing by, and a great and mighty wind was rending the mountain and shattering the rocks before the Lord; but the Lord was not in the wind. After the wind came an earthquake, but the Lord was not in the earthquake. After the earthquake a fire; but the Lord was not in the fire, and after the fire the sound of a gentle whisper. Now as soon as Elijah perceived it, he wrapped his face in his mantle and went out and stood at the entrance of the cave.

I Kings 19:11-13.
(An American Translation.)

Clarín

BENTWOOD FOLDING CHAIRS



THE FINEST FOLDING
CHAIR ON THE MARKET

Ask for free trial chair
and 3 color catalog

With the advent of priorities on steel, Clarín has designed a superior folding chair of hardwood, bearing no comparison to the average cheaply constructed wood chair of the past.

This new Clarín chair is a sturdy product, with emphasis on material, workmanship and finish. It has a full 16-inch seat, insuring comfort in full compliance with all safety regulations—shaped back and reinforced construction with veneering slotted in grooves for added strength and life.

No rough edges to catch clothes or hose. Besides, only the Clarín has the exclusive automatic locking device when opened, making it doubly safe and rigid.

*The Chair with the
Automatic Positive Lock*

CLARIN MFG. COMPANY

4638 W. Harrison St.

CHICAGO

The Search

Leader:

Like tides on a crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

William H. Carruth.

Response:

Each soul must seek some Sinai, as
Moses sought of old,
And find immortal music writ on slabs
of living Gold.
Each soul must seek some Sinai, some
high flung mountain peak
Where he may hear the thunders roll
and timeless voices speak,
Each soul must seek some Sinai, some
secret place apart,
Where he may be alone with God and
New-Born Kingdoms chart.
Each soul must seek some Sinai, where
God's own voice is heard
And he may see the mystic sign and
hear the secret word.

William L. Stidger.

The Discovery

Leader:

I met God in the morning
When my day was at its best;
And His presence came like sunrise
With a glory in my breast.
All day long the Presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Bishop Ralph S. Cushman.
(Turn to page 30)

A PERFECT PROGRAM FOR THE LENTEN SEASON

Endorsed by High Church Dignitaries
of All Protestant Denominations

"... excellent ... best religious picture
that I have seen."—Evelyn Tyndall, Greater
N. Y. Federation of Churches.

"... beautifully played, the picture is an
inspiring religious drama."—International
Journal of Religious Education.

MAXWELL ANDERSON'S

"JOURNEY TO JERUSALEM"

Film's running time, 90 minutes
RCA recording

AN INSPIRING AND HIGHLY
DRAMATIC STORY OF THE
YOUNG JESUS

An exact reproduction of the New
York stage play with the original
cast. 16mm sound-on-film.

Ideal Fund-Raising Medium
Moderate Price Schedule



THEATRE-on-FILM INC.

210 East 68th Street
Tel.: REgent 4-8405

Dept. M
New York, N. Y.

Eleven Ps In a Pod

A Sermon on Christian Giving

by Jay N. Booth*

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—I Corinthians 16:1-2.

ELEVEN Ps in the pod of giving as a Christian duty.

In sight of the open grave of Jesus Paul calls attention to the collection.

Paul ought to have known better. To talk of money is the most dangerous thing a preacher may do. It is a delicate theme. It touches the one live nerve in many a church member. Here only, in many cases, can you draw blood.

God makes no apologies for talking about giving in his book. There is ten times as much said about giving as about baptism and twice as much as about prayer. On an average every sixth verse in the gospels makes some reference to some phase of the financial question. If our fellowship had even a tithe as much conscience on giving as they have on baptism we would not be robbing God of more than \$62,000,000 per year computed on the niggardly Christian basis of Jewish giving. We shall not restore the New Testament church in its ideals until it has become quite as heretical to ignore giving in our preaching as it is to ignore baptism.

Giving is a duty. One cannot do as he pleases in the matter of kingdom support any more than he can in the matter of faith and prayer repentance and baptism. "This ye ought O-U-G-H-T to have done."

1. *Positive.* Paul says, "As I have given order—so also do ye." Paul went up and down the land among the churches he had established and commanded them to give.

Paul was the apostle of freedom. But his gospel did not leave converts free in the matter of the collection. "So also do ye."

This particular command had to do with helping the poor saints at Jerusalem. That is like commanding us to help the starving Chinese Christians

or to relieve the distress of our Polish brethren.

Giving is, of course, more than a positive duty. It is a high privilege, a spiritual grace. Paul classes it with faith and love.

2. *Periodic.* "Upon the first day of the week." Kingdom needs accrue day by day. Money is needed regularly and should be contributed systematically. As the needs are so should the giving be. God's financial plan admits of no haphazard, clap trap schemes and devices for raising money.

Periodic giving is as necessary to spiritual well being as periodic prayer, as necessary as periodic eating is to physical well being. You can no more make one offering a year and fulfill this order of the apostle, than you can pray once a year and meet the prayer requirements of the kingdom.

Spiritual giving is not left to impulse. Paul orders that there be no waiting for his arrival and the inspiration of a rousing meeting. Giving is to be a part of the steady routine of a growing Christian's life. It is to be a habit woven into the web of daily and weekly gratitude.

3. *Primary.* It is to be done on the first day of the week. God's share in the Christian's prosperity is to be cared for first. Run through the book from Genesis to Revelation and discover how all first things belong to God.

The first fruits and the first of the flock were his; first grapes, first golden sheaf, first lamb, first born of the family.

The first day is his under the Christian dispensation; first of time, first of hours, first of money, first of life.

God is the preferred creditor. So teaches his book. But we give him scraps and fragments. He asks for first fruits and we go to and have a rummage sale and give him the cast offs, and leavings. All other obligations met, the butcher, the baker, the candlestick maker, the gasoline man, the movie man, the tobacco man paid, then God has his chance. What a chance! After we have spent and wasted as we will, we throw him the scraps. Dollars for self, pennies for God.

4. *Pious.* When Paul wrote I Corinthians the church was close up to the resurrection. The first day of the week meant more to them than it does to us. Time has dulled the edge of the meaning of the empty tomb in Joseph's garden. The first day had just taken precedence over the Sabbath. It was their great day of worship.

5. *Personal duty.* "Each one of you." No man can give for another any more than he can believe or repent for another. The order is "each one of you."

It is weakness of the church that only a few bear the burdens. This command is not for the rich alone. Not for any class or group but for each one. Parents should plan to have the children give. Their spiritual development demands it. The interests of the kingdom require it. Train them in giving as you would train them in prayer, in Bible study, in confession of sin.

6. *Partnership duty.* For the saints." The Corinthians owed it to themselves to give. They owed it to God to give. They owed it to other Christians to give. It was a beautiful act of fellowship.

We do not pay for what we get out of the church. We give that others may share in the blessing. Giving is one of the two ways of touching every other soul in the universe. "Ye had fellowship with me in giving and receiving."

7. *Provident, planned duty.* Spasmodic, haphazard giving can never be provident giving. Impulsive giving is never forehanded, never deliberate, never thoughtful, never intelligent. God wants our offerings planned for, as a man plans to purchase and pay for a house. God does not want kingdom interests shoved into a sidetrack or a blind alley, to be noticed only on the impulse of a great emotion.

We are to "lay in store"—"put by itself" money for our Lord's work, week by week. Only thus will we be prudent and provident users of our Lord's blessings. Our giving is to be planned and purposed. "Let each man do as he hath purposed in his heart."

8. *Proportionate duty.* "As he may prosper." There is to be nothing un-

*Minister, West Boulevard Christian Church, Cleveland, Ohio.

certain nor haphazard in the time of our giving, neither in the measure of our gifts.

When Paul wrote the Corinthians to give as they had prospered he needed not to stop to explain what he meant. Most of those Christians had formerly been heathen. Every heathen nation practiced the law of the tithe. They knew that was the minimum. And yet he does not fasten that law upon them. He leaves the measure of the proportion to their own grace of liberality. If a Jew and a heathen gave a tenth, if the letter of their law demanded that much surely love would demand nothing less of the Christian.

All one has is to be held at the will of God. But a definite portion must be rendered to him.

But will this not work a hardship on the poor? Can they afford to give God a tenth of their income? Can they not afford a tenth of the income as well as a seventh of their time? "More blessed to give, etc."

9. *Preventive duty.* "That there be no collection when I come." This rule followed there would never be any shortage, any worry about unpaid bills, any retrenchment in the work planned. God's treasury would be more than filled.

10. *Pleasant duty.* "God loveth the cheerful, hilarious, gleeful giver." There is absolutely no other plan whereby you can be sure that God will love you, as a giver, except by the adoption of the plan given by Paul. When you give spasmodically you cannot always give cheerfully.

11. *Profitable duty.* It pays to obey this order from the Lord. "Prove me not herewith. Give and it shall be given unto you. He that soweth bountifully shall reap also bountifully. It is more blessed to give than receive." No less heretical to deny this by your life than to deny the virgin birth by word and deed.

Positive
Periodic
Primary
Pious
Personal
Partnership
Provident—planned—purposed
Proportionate
Preventative
Pleasant
Profitable

BEAUTIFY YOUR CHURCH

with

MANITOWOC FINE FURNITURE

Write for Drawings and Prices

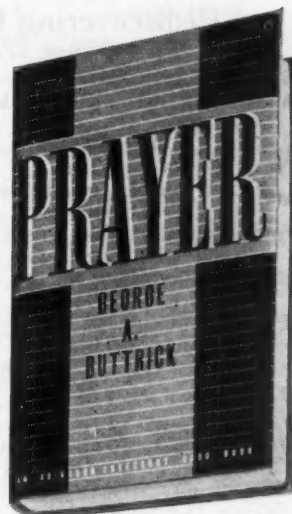
MANITOWOC CHURCH FURNITURE CO.
Department No. 5 Waukesha, Wisconsin

Free!

- - - One of the Great Religious
Books of the Day - - -

PRAYER

By George A. Buttrick, D. D.



—yours free when you join the Religious Book Club.

And you begin at once to enjoy the many regular benefits of membership in the Religious Book Club *without one penny of extra cost.*

(1) You receive each month the Religious Book Club Bulletin containing concise, authoritative reviews of outstanding new religious books by a distinguished editorial committee.

(2) You are the first to get the book most highly recommended unless you prefer another book.

(3) You are guaranteed against dissatisfaction by your privilege of choosing any other book or taking

no book at all in any particular month.

(4) This service costs you nothing at all; you merely pay the published price of the book plus a few cents postage—and even then you may exchange a recommended book within ten days, if you wish.

Five thousand ministers and lay members of the Club invite you to share their privileges. Begin now to enjoy the numerous benefits of membership at no extra cost.

You will receive promptly your free copy of the regular \$2.75 edition of "PRAYER" by Dr. George A. Buttrick as soon as your enrollment for the Religious Book Club is received.

Send No Money Now-- Just the Coupon

* * *

Let this distinguished Editorial Committee assist you in selecting the great religious books of the day—

DR. SAMUEL McCREA CAVERT
General Secretary, Federal Council of the Churches of Christ in America

DR. HARRY EMERSON FOSDICK
Preacher and Author

BISHOP FRANCIS J. McCONNELL
Methodist Bishop of the New York Area

DR. HOWARD CHANDLER ROBBINS
Professor and Clergyman

Religious Book Club, Inc.
76 Ninth Ave.
New York, N. Y.

CM15

Send me a free copy of "PRAYER" by Dr. George A. Buttrick, and enroll me as a member of your club. I agree to take not less than 6 books a year and I will remit the regular retail price plus postage, within 10 days from receipt of each book. I agree to notify you promptly during any month in which no book is wanted.

Name _____

Address _____

City and State _____

NEXT QUARTER SWITCH TO *STANDARD'S* TRUE-TO-THE-BIBLE LESSONS



● For the coming Sunday School quarter plan now to get Standard's True-to-the-Bible lesson helps, either Closely Graded or Uniform. Children's helps in attractive colors. Every lesson a Bible lesson. All lessons are true to the Bible as God's revealed Word. Prospectus of Closely Graded lessons, actual samples of Uniform lessons and big catalogue are free. Please state in which you are interested and mention department. Address Desk CM-2

THE STANDARD PUBLISHING CO. 8th & Cutter Sts., Cincinnati, Ohio

Rediscovering God

(From page 27)

Response:

As the marsh-hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies;
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God.

Sidney Lanier.

The Consecration

Leader:

Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying "Christian, follow me!"
Jesus calls us from the worship
Of the vain world's golden store;
From each idol that would keep us,
Saying, "Christian, love me more!"

Cecil F. Alexander.

Response:

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my will and make it Thine;
It shall be no longer mine.
Take my heart, it is Thine own;
It shall be Thy royal throne.
Take my love; my Lord, I pour
At Thy feet its treasure-store.
Take myself, and I will be
Ever, only all for Thee.

Frances R. Havergal.

Story

"The Everlasting Mercy" by John Masefield.

Prayer for God's Spirit

All:

Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God and inward Light,
Wake my spirit, clear my sight.
Holy Spirit, Love divine,
Glow within this heart of mine;
Kindle every high desire;
Perish self in Thy pure fire.

Samuel Longfellow.

Hymn

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thine erring children lost and lone.

O fill me with Thy fullness, Lord,
Until my very heart o'er flow
In kindling tho't and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;

Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

Frances R. Havergal.

Benediction

The Lord be with us as we walk
Along our homeward road;
In silent thought or friendly talk,
Our hearts be near to God.
The Lord be with us as the night
Enfolds our day of rest;
Be He of every heart the Light,
Of every home the Guest.

John Ellerton (Adapted).

Postlude

"Postlude in G"—Murkel.

Biographical Sermon for February

Dwight Lyman Moody

by Thomas H. Warner



Dwight Lyman Moody

They that turn many to righteousness (shall shine) as the stars forever.—Daniel 12:3.

DWIGHT LYMAN MOODY was born at Northfield, Massachusetts, February 5, 1837.

Henry Drummond said Moody was the biggest man he ever knew. Ira D. Sankey said he was the most remarkable man of the century. Another called him the greatest evangelist of modern times. On a portrait, which he gave to a friend, Moody wrote, "Dwight L. Moody, the Friend of God." Perhaps that best describes him.

Moody's father died suddenly at the age of forty-one. He left a large family almost destitute. But Mrs. Moody kept the family together. Her motto was, "Trust in God." She was a strict disciplinarian, and taught her children to be independent, charitable and dependable.

Moody was an awkward and bashful lad. At the age of seventeen he went to Boston in search of a job. He applied for admission to a Congregational church. At first the committee would not recommend him, but one year later they did so.

Moody was an untiring worker. His Sunday school teacher said that he was very unlikely ever to become a Christian of clear and decided views, still less to fill any sphere of usefulness. When he tried to take part in a prayer meeting he was told that he could best serve the Lord by silence.

Nevertheless he became active. He rented four pews and kept them filled with men and boys. He asked if he might become a teacher in the Sunday school, and was told that he might if he brought his own scholars. The next Sunday he marched in at the head of eighteen ragged boys whom he had gathered during the week.

Moody went to Chicago in 1856. There he became a successful shoe salesman. He joined the New England Congregational Church, and divided his spare time between Bible study and mission work. He canvassed the district for scholars, got them out of bed on Sunday morning, washed and dressed them, and hurried them to the mission school. In two years it grew to a membership of 1,500.

Later Moody organized a mission school of his own. This developed into the Chicago Avenue Church. President Lincoln visited the school in 1860, when he was on his way to Washington to begin his first term. He said to the boys: "If you listen to what is taught to you here and obey the teachings, you will become good men. One of you may become President of the United States."

Moody abandoned his business career in 1861 to give all his time to Christian work. He was then earning over \$5,000 a year. He entered upon his new career without any salary. In 1858 he was listed in the City Directory as a clerk, in 1859 and 1860 as a salesman, then as a Y. M. C. A. librarian, then as a city missionary, and in 1865 as pastor of Illinois Street Church.

Moody became an evangelist in 1863. He first visited Great Britain in 1867. In latter years he referred to these early efforts as "zeal without knowledge." He returned to Great Britain in 1872. It is said that without friends or introductions he swept the country from shore to shore in two years.

On his return to the United States Moody received invitations to visit the leading cities of the country. His campaigns continued for twenty years. Multitudes were converted and his popularity never waned.

Moody was an educator as well as an evangelist. Northfield Seminary, a school for girls, was opened in 1880; Mount Hermon School, for young men, in 1881; Chicago Bible Institute, for training Christian workers, in 1889.

Moody was realistic. He never preached. He just talked in a homely, vivid way. Addressing the Yale students, Dr. R. W. Dale said that "while you are listening to Mr. Moody you are ready to think that he must have been in the boat with the apostles when Christ came to them over the stormy sea." He added, "Mr. Moody makes the patriarchs and apostles talk as

though they had been born in Chicago."

Speaking in Boston, Moody said, "Let's get done discussing theology. Let Jonah go. Let's care for some of the men that haven't been swallowed."

William E. Curtis, a newspaper columnist, wrote: "During the discussion of the Briggs heresy case some years ago I sought an interview with Mr. Moody on higher criticism." "I'm not up to that sort of thing," he said, with a twinkle in his eye. "You see I never studied theology, and I'm precious glad I didn't. There are so many things in the Bible that everybody can understand that I'm going to preach about them until they are exhausted, and then, if I have any time left, I'll take up the texts I don't understand."

"Aren't you ever asked to discuss difficult passages of scripture?" I inquired. "Mercy, yes," answered Mr. Moody, "almost every day, but I always answer people just as I have answered you, and tell them that there is satisfaction and consolation enough in the promises of the Saviour, all that anybody can want. The single verse, 'Come unto me, all ye that labor and are heavy laden and I will give you rest,' contains all the theology and religion that I need, or any other man or woman."

Moody was zealous. He and Major Whittle were returning from a meeting. As they parted, Moody opened his Bible and read: "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. Then he said, "This is our commission, Whittle."

"Were one asked what, on the human side, are the effective ingredients in Mr. Moody's sermons one would find the answer difficult," said Henry Drummond. "Probably the foremost is the tremendous conviction with which they are uttered. Next to that came their point and directness. Every blow is straight from the shoulder, and every stroke tells. Whatever canons they violate, whatever faults the critics may find with their art, with their rhetoric, or even with their theology, as appeals to the people they do their work with extraordinary power. In sheer persuasiveness Mr. Moody has few equals, and rugged as his preaching may seem to some, there are in it paths of a quality which few orators have ever reached, and an appealing tenderness which not only redeems but raises it, not uneldom, almost to sublimity."

Moody was unconventional. At one of his meetings in London a clergyman was offering an interminable prayer. At length Moody arose and said, "Let's have a hymn while our brother finishes his prayer."

Moody was quick-witted. When he was in London he had throat trouble.



24 in. wide by 27 in. high with the eagle extending up four inches. Shipping weight 17 pounds. (PAT. APP. FOR)

FLEXI-LIST is molded to your requirements

FLEXI-LIST adaptability is amazing — It gracefully yields to changing needs.

FLEXI-LIST is "VERSIFORM" — See pictured model 100-P showing just three of the many ways in which you may list and honor your Service Men. Capacity 100 listings of 1" x 3" exposure; 50 listings 1" x 6"; or 24 listings of 2" x 6" exposure. Listings may be printed, typed or free hand. Scored cards supplied.

FLEXI-LIST is dignified, beautiful and economical — Solid oak frame makes it a permanent possession — Glass enclosure keeps Center-Piece and Listings clean and attractive.

FLEXI-LIST perfectly matched, easily attached, extra side panels available should later needs necessitate additions.

Available in an assortment of beautiful colored, religious center-pieces, or as pictured here. **\$17.75**

Order from your local dealer or write

COOPERATIVE CHURCH SUPPLY CO.
216 South 4th St., Minneapolis, Minn.

NOTE: Flexi-List is available for any kind of visible membership listings, such as cradle rolls, club memberships, etc.

A physician advised him to see Sir Andrew Clarke. This conversation ensued: "How many times a day do you preach?" "Three times." "How many days in the week?" "Five, and on Sundays four or five times." "You're a fool, sir, you're a fool, you are killing yourself." "Well, doctor, how many hours a day do you work?" "Oh, I work sixteen or seventeen." "How many days a week?" "Every day, sir, every day." "Then, doctor, I think you are a bigger fool than I am, and you'll kill yourself first." And he did. The physician lived a year, the evangelist seven years.

Moody was broadminded. In a "character sketch" in the *Atlantic Monthly* a writer said that Moody was on the best of terms with the Catholics of Northfield. He gave the largest subscription toward building their new church, and later gave them an organ. He said: "If they are Roman Catholics it is better that they should be good ones than bad. It is surely better to have a Catholic church than none; and as for the organ, if they are to have music in the church, it is better to have good music. Besides, they are my own townspeople, if I am ever to be of the best use to them surely I must help them now." Later, when Moody planned to put up a building on the seminary grounds, he found that the Catholics had hauled enough stone for the foundation without so much as asking his permission.

Moody ignored criticism. He had his critics. In a pamphlet, *Dwight L. Moody, an Interview*, Susan H. Wixon wrote: "Moody is evidently a shrewd, (Turn to page 35)



Craftsmanship at Its Best

Quality need not be sacrificed for price. The "Kundtz Budget Plan" for progressive church interior remodeling or the equipping of new churches enables all to buy within their budget, yet be assured of craftsmanship only years of experience can produce.

Altars	Lecterns	Clergy Chairs
Fonts	Reredos	Communion Tables
Pews	Memorials	Collection Plates
Pulpits	Organ Screens	Carved Figures
Chancels	Hymn Boards	Prayer Desks
Wood Crosses	Wood Candlesticks	Wood Candelabra

• Write for the complete "Kundtz Plan." Use official church stationery and state denomination.

The THEODOR KUNDTZ Co.
CLEVELAND, OHIO

Beautifully Illustrated Sermons for

Lenten and Easter Services

FREE catalog sent on request

Also offering complete line stereopticons and screens

Ryan Lantern Slide Service (Formerly Victor Slide Dept.)

Dept. CM, 409-411 Harrison Street
Davenport, Iowa

A Lenten Journey

by William P. Merrill

Last year the Church Peace Union published six themes for Lenten sermons under the caption here used. They were written by Dr. Merrill, pastor emeritus of the Brick Presbyterian Church, New York City. The booklet is now out of print so we are reproducing the themes here for our readers. A new booklet by another author is being released by the Church Peace Union.

An announcement will be found in the advertising columns.

I. WHERE WE START

From that time Jesus began to preach, saying, Repent: for the kingdom of heaven is at hand.—Matthew 4:17.

We are entering the season of thoughtfulness. There is much to consider in this time of crisis, of deep and widespread misery, of uncertainty about the future. Life stretches around us like a trackless jungle. Where shall we find a path, a chart, a guide?

The Christian knows. For One has said, "I am the way, the truth, and the life." *That man Jesus* is our best guide. We may well recall what George Bernard Shaw says:

I am not a Christian, any more than Pilate was. But I confess that I see no way out of the present mess save the way Jesus would take, should he essay the role of a modern statesman.

Can we do better than start where Jesus did?

Here is his first message: "Repent: for the kingdom of heaven is at hand."

The kingdom of God is always "at hand." If only we could put out our hands and take it! Dark as the future may appear, the kingdom may come at any moment. That was Jesus' first message; and he went on giving that message through to the end.

But—we must play our part. Jesus said, "Repent: for the kingdom is at hand."

We must start by searching our minds and hearts; not only as individuals, but as communities, groups, nations.

The war is making our past sins and shortcomings stand out in painful clearness. What a list of wrongs done and right things left undone; what a record of failure to play the game of cooperation, goodwill, mutual help, steadfast defense of honor and righteousness, lies back of the outbreak of this holocaust, among the contributing causes! Must we not see in this world catastrophe clear evidence of the righteous judgment of God?

And what of me, of my individual

self? Have I been the parent, the youth, the neighbor, the friend, the citizen, the Christian, I might and should have been?

Notice how the text begins: "*From that time.*" What time? Jesus had just come out from forty days of temptation, of deep thought, of facing the issues of life. He had looked at life's specious, shabby, compromising, self-seeking ways, and resolutely rejected all of them. *From that time* Jesus began his real life service.

If we make these forty days of Lent a time for ruthless self-examination, of ourselves, our religion, our national life, our world and its problems, all we are and have, and, sorry for our sins and mistakes, "turn from them unto God, with full purpose of and endeavor after new obedience" we too "from this time" may enter into a new life of real and loyal service to God and man.

II. THE DIRECTION WE TAKE

Our Father, hallowed be Thy name.—Matthew 6:9-13.

Whither does our Lord want us to go? For answer, take this, the best known passage in the Bible.

We call it "The Lord's Prayer." Better than anything else it binds all Christians together in their corporate worship. Look at it now as "The Lord's Program." It sums up his ideal of the kingdom of God.

Jesus talked of the kingdom of God more than of anything else. In those three little books we call the Synoptic Gospels he uses that expression more than 125 times. What did he mean by it? This, above all—human life organized and lived on a family basis.

This well-known prayer is an outline of his ideal. Too much we think of prayer as asking things of God—a sort of market list of things we need. True prayer is even more reminding ourselves of what God wants of us, and asking him to help us to do and be that.

"Our Father"—there is the essence

of it. Not "my" Father. We take in all humanity with us when we pray.

"Hallowed by Thy name"—that name of "Father." Do you realize that our word "hallow" is from the same root as the German, "heil"? What would it mean if all Christians should set over against "heil Hitler" the prayer, "Father, hallowed be Thy name"?

If we do thus set him first in honor, we shall earnestly desire the coming of his kingdom. But that can come only as his will is done on earth as it is done in heaven—in heaven, where the stars and planets move in perfect order and peace.

It may seem a drop from the sublime to the commonplace when we follow the great aspiration, "Thy Kingdom come, Thy will be done," with the prayer, "Give us this day our daily bread." But it follows naturally and inevitably. What is more homely, more truly necessary as a part of family life, than the providing of daily food, the common table? God's will can never be done aright until all his children everywhere share in the satisfaction that comes from good food, shelter and comfort.

And that can never come until forgiveness is the spirit reigning in the life of the world, God forgiving us, we forgiving one another, the spirit of goodwill all through the life of the world.

With this, and to achieve this, must come real concern and hard effort to remove the evil facts and influences from the world's life, rooting out from our common life the vicious and degrading forces, setting life everywhere on a high plane of honor and justice.

To that end kingdom, power and glory—the very prizes men and nations fight for—domination, might, prestige—must be seen as God's prerogatives, not ours. "*Thine is the kingdom, and the power, and the glory.*"

What a program! Study it, and catch its sweep, its deep meanings. Then live by it, and do your best to make it the law of the common life.

III. THE GOAL WE SEEK

All thy children shall be taught of the Lord.—Isaiah 54:13-14.

Search the literature of the ages, and you will not find a better statement of the ideal for a nation, or a world, than in this great passage. It fits the need of our age.

What are the dangers we dread?

"Oppression" and "terror." Despotism and anarchy; the rule of a tyrant or the terror of a mob.

How can we be secure against them? Only by finding a peace based on righteousness. "In righteousness shalt thou be established, and great shall be the peace of thy children." Only when that order is firmly established can we be free from the dread of oppression or of terror.

But how can we ever have an order based on righteousness and so secure in peace? Only as all our children are "taught of the Lord."

That sets an ideal for our homes, our schools, our churches—the ideal of a true religious education essential to a democratic society. What is it that gives to the German order its tremendous, savage strength? A policy of absolute, unceasing education of the children and youth in the idolizing of the state and the scorning of, or making subordinate, all other objects of loyalty.

We must be as untiring, as eager, as appealing, in teaching our children the glory of honor, of truth, of love, of sympathy, of goodwill, of the great principles and ideals of the prophets and Jesus and the heroes of the Christian faith, as Hitler and his men are in the drilling of the minds and bodies of the youth in adoration of the Reich.

For only as all our children are thus taught of the Lord can the peace of our children be great, and our nation be established in righteousness. And then, and then only, shall we be far from the things we dread—far from oppression and terror, secure in the family and kingdom of God.

IV. EQUIPMENT WE NEED

The fruit of the Spirit is . . . self-control.—Galatians 5:22-3.*

We are hearing much in these days about the need of defending our free institutions. It is a counsel that we must take seriously. Our democratic American way is a priceless heritage; our Bill of Rights is one of our finest treasures. At any cost we must preserve and defend them.

But that means far more than adequate defense measures—armies, navies, guns, planes, tanks. There is something more, without which we shall not get these defenses, and without which we shall fail, even if we have the defenses.

Over against the policy of *control*, which we rightly loathe, we must have the policy of *self-control*. It will be one thing or the other. As Edmund Burke said:

Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of

*The A. V. has "temperance."

The Workbook Method Really "Works"
In Sunday and Weekday Schools
**An outstanding example is wide and successful use
of the Pilgrim Series of Workbooks**

Bible Books for Girls and Boys
A Series of Eight Texts
For third-grade primaries and fourth-grade juniors
Junior Bible Workbooks
A Series of Thirteen Texts
For boys and girls nine to twelve years of age
Workbooks, 22 cents each; Teacher's Guides, 16 cents each

Each series features Bible narratives with interpretations. Filling in incomplete sentences and creative writing and drawing are special features. The teacher's guides provide additional background material and directions for simple related activities. *Send for samples.*

14 Beacon Street
Boston, Massachusetts

THE PILGRIM PRESS

19 S. LaSalle Street
Chicago, Illinois

it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free.

That shrewd man, Benjamin Franklin, voiced a warning, about the time the Constitution was adopted, to the effect that our government would only give place to despotism, as other governments had, if we proved incapable of anything better.

Our chief danger is not from any enemy without, but from disease within. Our country can be safe only if it has a citizenry that will voluntarily set the common good above all private, personal or group advantage. The only alternative to Communism is a real *commonwealth*.

We glory in our rights of free religion, free thought, free speech, free initiative. But each of these is a danger, not a blessing, if we do not use it rightly. If free religion means neglect of religion, free thought careless thinking, free speech reckless talk, free initiative looking out for one's self and letting the devil take the rest—then woe is us. And too often it means just that. How frequently one hears the plea, "This is a free country," uttered in defense of one's action in doing something no right-minded citizen would do.

We need, as has been well said, to add to our Bill of Rights a Bill of Duties. Paul puts well the thing we must have if democracy is to live and thrive—"Where the spirit of the Lord is, there is liberty; the fruit of the spirit is self-control."

V. STRENGTH FOR THE JOURNEY

He helps me keep my footing on the heights.—Habakkuk 3:17-19. (Moffatt's Version preferred).

CHOOSE YOU THIS DAY...

Suggested Themes for Lenten Talks

WHAT are the "priorities" of the Christian life? In a time of world-shaking conflict, which tests every institution and tries "every man's work of what sort it is," the problem of choosing the most important values in life takes on new urgency. The author opens windows on the task of putting first things first. He shows the import of some of the cardinal teachings of Jesus for individual, national and international life. Pastors will find the six themes and the suggested reading helpful in preparing a series of vital and timely talks during Lent. *Ready February 1.*

PRICE—10 CENTS

THE CHURCH PEACE UNION

70 Fifth Avenue New York, N. Y.

Get our samples for all occasions. Mail a penny post card today. A very outstanding assortment.

BULLETINS
LENT
EASTER

ECCLESIASTICAL ART PRESS

218 South Shawnee Terrace
Louisville, Kentucky

Has religion any real and practical value? Many openly deny that it has. And many more bear silent testimony in their lives to their lack of faith by their indifference to religion.

Just now it is painfully easy to question the goodness of the reality of God. If there is a God who has all power and is all love, why doesn't he do something decisive to save the world from its misery and helplessness?

"What is the use of religion and faith? See how the gods have afflicted me."

Some 2,500 years ago a man with the uncouth name of Habakkuk wrote a little book. In his day the accepted belief was that it paid to be religious because God would prosper the one who believed in him and served him faithfully. "They that seek the Lord shall not want any good thing." To question that was to be a heretic, an unbeliever.

But this man looked about him and saw clear evidence that something was wrong in that theory. It just wasn't so. He knew his people were the chosen people, the Lord's own. No 100 per cent American was ever more sure of that. Yet they were terribly afflicted. Ruthless armies had swept over their little country, leaving devastation in their wake. Flocks and herds were driven off, the fields were stripped of grain and olives and all foods, and the people were left in hunger and despair. It reads like the present day story of Norway, Belgium, Holland, Greece and other small countries. Why was this? Was faith in God foolish? Was religion useless?

He set himself to think it through. He had a vision of the truth. In spite of all that had come, or that might come, religion could do this great thing for him: "The Lord the Eternal is our strength: he makes our feet sure as the feet of hinds; helps us keep our footing on the heights."

This man lived in a hill country. He had watched the deer climbing, sure-footed, over steep heights where he would not dare to go. It flashed upon him: "That is what faith in God does for me. It gives me sure footing on the high places. Whatever comes, faith in God has that great value—the greatest there is—that is 'keeps me from sinking down,' from losing courage, helps me walk securely in hard and dangerous places."

What is the worst that can happen to one? To be poor, to be sick, to be out of work, to be tyrant-ridden? These are terrible evils. But one thing is worse—to lose heart, to give way, to slip and fall when the going is hard.

There are Christian people in Norway, in Holland, in other devastated lands who are showing the courage that

An Education for the Church Sexton

by H. L. Williams

THESE are days of intensive and extensive education. My morning's mail is sufficient evidence. There is the correspondence school which in a few lessons will make me a proficient public speaker. There is the summer school where the minister may renew his youth. There are schools and conferences for Christian workers of every variety. There are schools of domestic science for our wives and daughters, training schools and camps to make our boys efficient citizens. But as far as my information goes it remains for me to suggest a training for a man who sorely needs it, the church sexton.

Many men holding this humble ecclesiastical position are men of wide education and experience. They are versed in many fields of the humanities and hold excellent advice as to running the church and the government, but too often they lack training for their humble tasks. Their education has been cultural rather than practical. They are apt to become philosophers rather than mechanics. Their spiritual mindedness makes them forget the material things of life.

I would suggest that summer conferences and schools be held for the church sexton. Many practical subjects could be considered. There should be a course in the fundamentals of ventilation. Here the value of fresh air could be learned. The effect of church ventilation upon the sermon could be studied. Dean Hodges said that many church sextons are in league with the devil. The sermon may be a little heavy. But a poorly ventilated church will put a congregation asleep much more quickly. Also in this course the sexton could be shown the difference between cold air and fresh air, and the value of sunlight as a disinfectant. It might be well to include a study of drafts

comes from confidence in God.

We have our moments of vision when we mount with wings of eagles, feel strong, and dare attempt much. But we so easily slip back to the low places.

There is something in real religion, true fellowship with God, that can give us sure footing on the rough and hard places, so that we can "go on forever, and fail, and go on again." "When I said, my foot slippeth, Thy mercy, O God, held me up." "The Eternal is my

and their effects upon the disposition of the individual.

There should also be a course of dustology. Here the student would learn the process of dust development from the dirt that is brought in on shoes and clothing. Some of our sextons hold the old theory that dust is an essential part of the atmosphere and that it is impossible to rid the air of it. The relationship of disease germs to dust would take the student somewhat in the medical field. Many a padded pulpit contains dust enough to harbor a regiment of disease germs. The effect of dust upon cloth fabrics would be another interesting study.

There should be some inspirational hours. The church sexton is too prone to think that his is a menial task. He should be made to feel that it is not the least of the services in God's house and that he is not the least in the kingdom of God. The words of the psalmist, "I had rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness," should become the sentiments of his heart. A church sexton that has the vision of his task and its relation to the church can get joy out of his task and bring joy to others. He should make the old verse

"If I were a cobbler, it would be
my pride
The best of all cobblers to be.
If I were a tinker, no tinker be-
side
Could mend an old kettle like
me."

apply to his work. He should feel that every time he rings the bell with its invitation for services that he is on business for the King.

I am sure that when the sexton has completed the course outlined above it will bring a smile of joy to his pastor's eyes and a satisfaction to the hearts of the congregation. He might get his salary increased.

strength; he helps me keep my footing on the heights."

VI. THE COMPANION OF OUR WAY

They saw no man save Jesus only.—Matthew 17:8.

Good Christians are greatly concerned about the church in these critical times. Nearly 1,800 years ago a man wrote, "What the soul is in the body, Christians are in the world, for the soul holds the body together, and Christians hold the world together."

Never in recent times has this poor world been so sorely in need of something to hold it together. But can the church meet that need? How can a divided church hold the world together?

While the nations arm and fight,
And the people die,
We debate on "Which is right,
You, or he, or I?"

Earnest men and women are doing their utmost to restore power and influence to the church by unifying it. Plans are made, conferences held, statements adopted. But progress toward any real unity is pitifully slow. Can the churches ever get together and hold together in peace-time, as the British churches are now cooperating in war-time?

What is it we need?

This above all—to recapture the faith of the early Christians, that "Christ is all and in all." If once all the differing groups that make up the Christian Church of today could adopt the simple and sufficient principle that only that is essential which the Lord Jesus considered important, real spiritual unity among Christians would be at hand, and outward unity not far off. Fellowship, moreover, with all the children of God, past, present and to come, would become increasingly real.

We insist upon so much which meant nothing to Christ. Doctrinal tenets he never mentioned, ecclesiastical orders he never thought of, sacramental limitations he never could have proposed, hold us apart. If only we had Paul's vision: "These things are the shadow, but the substance is Christ."

The church needs such an experience as came to the three disciples on the Mount of Transfiguration. There they saw their Master in glory. With him were Moses and Elijah, the great leaders of law and prophecy. How natural the impulse that led them to cry, "Let us make here three tabernacles, one for thee, and one for Moses, and one for Elijah."

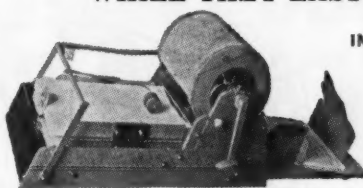
But then, when their eyes were open, "they saw no man save Jesus only."

We of today see Jesus in the midst of great religious leaders of the past, Peter, Paul, Augustine, Aquinas, Luther, Calvin, Wesley, Fox and the rest. Thank God for all of them, and for what they have meant and still mean. But we build our separate tabernacles. If only we would all lift up our eyes, and see "no man save Jesus only," the great days of Christianity would come, and the world would find the saving grace it so sorely needs. To know Jesus is to know our kinship to all men and to work for human solidarity, for "in Christ there is no east or west."

God give us the grace and courage and wisdom to see Jesus only, and to

WHILE THEY LAST

THREE VALUES IN AUTOMATIC DUPLICATORS



GOOD
1. Standard Automatic
\$19.95

BETTER
2. DeLuxe Automatic
\$29.95

BEST
3. DeLuxe Auto-Inking
\$34.95

All three have demountable drums and include \$3.00 worth of accessories. Comparable with nationally advertised machines at twice their prices. DeLuxes have RESET COUNTER (4 Figure) AUXILIARY PAPER STRIPPERS, AUTOMATIC ROLLER RELEASE.

QUICKFEED SPECIAL, designed for church work, simple—compact—FASTEST hand fed made—with \$3.00 worth of supplies.....\$12.95
All Kinds of Stylis, Letter Guides, Etc. • **FOLIO OF DESIGNS**, super value, postpaid—75c

10% Federal Excise Tax Must Be Added to Prices of Above Duplicators

STENCILS (postpaid)

"ECONOMY," unmounted, complete with backs...\$1.49 "BEST," letter, dz. \$1.40, qu.....\$2.40
Cement for mounting, bottle brush attached......10 legal, dz. \$1.50, qu..... 2.50
"ECONOMY," with cushions, qu..... 1.79 top-printed, qu..... 2.75
"ECONOMY," top-printed, qu..... 1.95

INK (postpaid)

BLACK, Economy, 1/2 lb...40c **BEST**, 1/2 lb...60c **SIX COLORS**, 1/4 lb...45c 1/2 lb...70c

Ask for Samples and Prices of Paper—Compare Our Prices With Others

VARICOLOR DUPLICATOR CO.,

Dept. 3

Send for Catalog

OTTUMWA, IOWA

Biographical Sermon

(From page 31)

enterprising business man. He makes a good living. If he didn't he wouldn't stay in the business. . . . I never heard so much vituperation, so many false statements, so much bold bigotry, hatred, ill-considered, superstitious fancy, ignorance and delusion in all my life before." At first the newspapers were critical, some called him crazy, but as his work succeeded they became more friendly. He seldom replied to criticism.

Moody once said: "Some day you will read in the papers that D. L. Moody is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now. I shall have gone up higher, that is all, out of this old clay tenement into a house that is immortal; a body that death cannot touch, that sin cannot taint, a body fashioned like unto his glorious body. I was born of the flesh in 1837. I was born of the spirit in 1856. That which is born of the flesh may die. That which is born of the spirit will live forever." He passed into the beyond December 22, 1899.


FREE BUS SERVICE FOR CHURCHGOERS

Whittier, California—Free Sunday morning bus service for churchgoers has been underwritten here by the Whittier Ministerial Union in cooperation with the local transit line.

To help defray expenses, boxes have been placed in the busses for free-will offerings, although any child or adult is welcome to use the service to travel to or from any church in the city.

find our way into "the simplicity that is in Christ."

CHURCH FURNITURE



CHANCEL ALTERATIONS

- Gold Leaf Crosses •
- Wood Memorial Tablets •

DE LONG & DE LONG

1505 RACE ST. - PHILADELPHIA, PA.

2204 ALLEN ST. I 115-25 METROPOLITAN AVE.
ALLEN TOWN - PA. I KEW GARDENS - NEW YORK

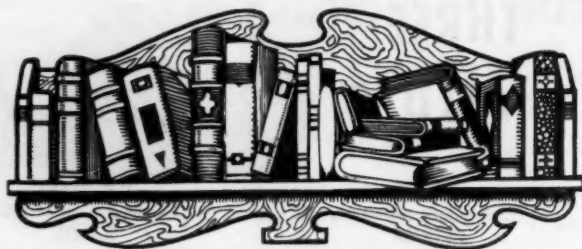
5

QUESTIONS TO ASK ABOUT THE BIBLE YOU BUY

- 1 Is it the authorized (King James) version?
- 2 Is the paper of good quality and opaque?
- 3 Is type clear and readable?
- 4 Is the binding sturdy—and flexible?
- 5 Does it contain helpful supplementary features?

NATIONAL Bibles
SINCE 1863
At Your Bible Bookstore

New



Books

Religion

Personal Religion by Douglas Clyde Macintosh. Charles Scribner's Sons. 411 pages. \$3.00.

This volume, written by the Dwight Professor of Theology and Philosophy of Religion at Yale University, forms the second volume of a projected series of three related discussions of Religion Today and Tomorrow. The first volume entitled "Social Religion" was published in 1939 and reviewed that year in *Church Management*. The author believes that there are two main fields of imperative Christian endeavor, namely personal evangelism, and social amelioration and reform. Many ministers show little interest in either; others emphasize the one at the expense of the other. To Dr. Macintosh they are not revivals but natural allies.

Dr. Macintosh approaches the subject of personal religion in a two-fold manner. First he discusses in three chapters what he considers are the principles of personal religion. Here he reviews briefly the "Old-Time Religion," "Modern Evangelism," and "Realism in Prayer." In the second part of his book he analyzes the problems of the propagation of personal religion. In four chapters he gives a picture of "Missions and Modernity," "The True Church and Ecumenicism," "Personal Evangelism and Religious Education," and lastly, "Evangelism Today and Tomorrow."

This book will be of great value to ministers and to intelligent Christian laymen. It is in the first place a very well written survey of important subjects confronting the Christian churches today. So much ink has been wasted and words misunderstood by the twentieth century class between the social gospel and the personal gospel. Dr. Macintosh shows how intelligent such a distinction can be in the Christian faith. In the next place the author does not omit important concepts of our religious faith. He discusses such subjects as "sin," "Christ," "Redemption," "Conversion," and the "Christian Life."

The theme of the book is well summed up in the author's concluding sentence taken from his preface: "The surest road to right reconciliation between nation and nation and between man and man is the way of reconciliation, on God's terms, between man and God." All readers of *Church Management* can quickly accept such a premise. They, too, will find this volume one of the best of the year 1942.

W. L. L.

Central Certainties by Arthur J. Moore. Abingdon-Cokesbury Press. 142 pages. \$1.00.

Bishop Moore is truly one of the great spirits of this generation and any book from his pen merits the careful consideration of all thoughtful Christian people. This present volume is the Jarrell lectures delivered at Emory University.

The central theme of the book is that God is sufficient to meet the deep needs of human lives and of nations. It breathes a firm faith in God. It issues the call to repentance. "The Christian movement was born in a crisis; it was born for a crisis; and a time of crisis should mean a fresh discovery of God." Born in a period of distress, the church is able "to battle heroically" against oppression, war, ignorance and every social evil. It must in this day "be a voice" teaching the boundless love of God for all men.

The five lectures are as follows: The Church Is Deathless; The Kingdom Is Coming; The Gospel Is Adequate; The World Mission of the Church Is Inevitable; and There Is Life After Death.

The book lacks the fine and effective illustrations which Bishop Moore uses so frequently in his public addresses. There are some pointed illustrations but not nearly so many as one would expect. One suspects that part of this material was deleted when the manuscript was prepared for publication.

The book abounds in epigrams. Brief statements, filled with meaning for Christian people spring out from almost every page. "Religion has become a compromise when it ought to be a passion." "The Christian Church must translate into living reality the principles of Christ." "The task of the church in civilization's present tragic hour is to learn how to practice what it teaches." Paul "forgot himself into immortality." The Christian becomes "the captive of an inner necessity which drives him forth to sacrifice and to serve." Sentences such as these remain long in ones memory to strengthen one in his Christian living.

The author is a bishop of the Methodist Church. Prior to becoming a bishop, he served as pastor at San Antonio and Birmingham, where his service was singularly blessed by great ingatherings into his church. An inspirational and helpful book.

L. N. L.

The Church

A History of the Evangelical Church by Raymond W. Albright. The Evangelical Press. 501 pages. \$3.50.

The Evangelical Church, sometimes referred to as the Evangelical Asso-

ciation, is not a large denomination. It has approximately 2,000 organized churches and nearly a quarter of a million members. It had its origin among the Pennsylvania Germans of this nation and its life has been largely indigent to this land though it is found also in Germany and Switzerland.

The obligation of writing the history fell upon Professor Raymond W. Albright, professor of church history in the Evangelical School of Theology, Reading, Pennsylvania, who is a direct descendant of Jacob Albright, founder of the denomination.

In addition to his professorship, Dr. Albright is the denominational historian and is developing a splendid historical museum of the denomination in the seminary at Reading. Probably no other person has at hand the data and information necessary for a book such as this.

If he had belonged to an English speaking race, Jacob Albright would have been a Methodist. But the Methodists had no interest in the Pennsylvania Germans. This volume records that when he heard from the lips of the Methodist bishops, Asbury and Lee, that they did not care to found a German work, Albright left them saying: "If there is no room in the Methodist Church to work in the German language and win the Pennsylvania Germans, I am going back to do that work."

It is interesting to note that at the time Albright was founding his German Evangelical denomination, William Otterbein was separating himself from the Reformed Church and seeking fellowship with the "United Brethren in Christ." There is much similarity between these two groups; they had their origins among the Pennsylvania Germans. The present negotiations to merge the two denominations reveal much in common.

After a discussion of the early years, the author traces the growth of the fellowship, the strengthening organizations, the growing to maturity, its social and missionary program, and gives considerable space to its program of publication. The entire history of the church extends less than 150 years.

For those of us who have had little information regarding the Germanic Protestants in the United States, a book like this has great value. The German people have felt that their contribution to Protestantism has not been appreciated by the church as a whole. There may be much to the contention. We know that German Congregationalists have accused the church of swallowing English Congregationalism

(Turn to page 38)

NEW ABINGDON-COKESBURY GOOD BOOKS

By Leslie D. Weatherhead

Personalities of the Passion

From Dr. Weatherhead one expects just this kind of book. It gives new significance and new vitality to persons hitherto more familiar than truly known. Incidents from their lives take on reality for today. As a result, the Passion drama of which they were a part moves the reader of this book as never before.

The Personalities: PETER, victim of circumstances. JUDAS, tragic failure. CAIAPHAS, fugitive in the "dugouts of official religion." BARABBAS, resentful idealist. SIMON OF CYRENE, the cross-bearer. And seven others: MARY THE MOTHER OF JESUS, PILATE, LONGINUS, DISMAS, JOSEPH OF ARIMATHEA, CLEOPAS, HEROD.

"Here, indeed, is the Bible becoming a word of God for today."—*British Weekly*. \$1.50

By Clovis G. Chappell **Sermons from Revelation**

The apocalyptic visions, the hope, the faith, and the sublime optimism of the Seer of Patmos inspire these sermons by a great modern preacher. "This message to the Church of the first century has something to say to the Church of the twentieth century." Dr. Chappell reinterprets for our day the message of one who "is sure of victory because he is sure of God."

The Sermon Themes: THE LOST BLESSING. JOHN'S DEBT TO CHRIST. VICTORY OVER CIRCUMSTANCES. HEALING HANDS. THE COLD CHURCH. THE RICH CHURCH. THE CHURCH AT SATAN'S CAPITAL. JEZEBEL'S CHURCH. THE DEAD CHURCH. THE CONQUERING CHURCH. THE DISGUSTING CHURCH. THE WAITING GUEST. DESTROYING THE DESTROYERS. HOW THEY WON. FINAL VICTORY. COME, LORD JESUS. \$1.50

By Carl A. Glover **Victorious Suffering**

To those pastors who are deeply concerned with their ministry to the sorrowing, and to all persons who for themselves seek a working philosophy for pain or sorrow, this book will minister. Simple in language, concrete in illustration, it will meet certain poignant needs of this hour.

The Sermon Themes: SOURCES OF SUFFERING. HOW MEN MEET SUFFERING. ACHIEVING TRIUMPHANT CONFIDENCE. THE SUFFERER LOOKS AT THE CROSS. ALTRUISTIC SUFFERERS. VICARIOUS SUFFERERS. GOD'S VOICE IN THE CROSS. INDIVIDUAL GAINS FROM SUFFERING. SOCIAL GAINS FROM SUFFERING. BEYOND THE VEIL. \$1

By Eugene M. Austin **The Harvest of the Spirit**

The human spirit's relation to God and the harvest of that relationship in the quality of man's life among his fellows are the concerns of this book of sermons. Fresh in themes, texts, and exegesis; concrete in illustrations; excellent homiletic form. \$1.50

By W. E. Phifer, Jr.

The Cross and Great Living

Preached under the tension of war times, these sermons share the unconquerable values which the Cross lifts up. To the preacher in the pulpit, the student in the seminary, and the man in the pew, these pages proclaim One through whose spiritual power men and women today may live greatly despite the holocaust of suffering.

The Sermon Themes: THE CROSS AND FAITH. THE CROSS AND GREAT LIVING. THE CROSS AND HUMAN VALUES. THE CROSS AND FEAR. THE CROSS AND HUMAN EXPERIENCE. THE CROSS AND DUTY. THE CROSS AND POWER. THE CROSS AND THE FUTURE. THE CROSS AND CERTAINTY. THE CROSS AND PRAYER. THE CROSS AND HOPE. THE CROSS AND SUFFERING. THE CROSS AND LOVE. THE CROSS AND DOUBT. \$1.50

For Lenten Use by Your Church

The Sanctuary

Prepared by LUCIUS H. BUGBEE for the Lenten Season of 1943, this book of devotions is progressively rich in spiritual meanings. Each daily devotion is effectively arranged in a Scripture reading, a theme, a Scripture text, a meditation, and a prayer-hymn. For each day also a project is proposed, a practical step in the replenishment of spiritual resources.

And such a replenishment is inevitable for Christians who will use this purposeful manual. It will inspiringly supplement the materials which denominational boards and other agencies have issued for Lenten use in these troublous times.

Prices: \$1.85 per 100; \$1 for 50; 30c per dozen; 5c each

By Andrew W. Blackwood

Planning a Year's Pulpit Work

Concrete proposals for original and effective planning for the pulpit will make this book a godsend to the inexperienced and a stimulating, suggestive aid to the experienced preacher.

The Contents: A PRELIMINARY SURVEY. Making the Plan. Observing Special Days. UNDERGIRDING (From September to Christmas). Finding God in Bible History. Preaching Christian Doctrine. RECRUITING (From Christmas to Easter). Proclaiming the Gospel. Stressing the Cross. INSTRUCTING (From Easter to Pentecost). Presenting the Risen Lord. Preaching Bible Ethics. Using Church History. HEARTENING (From Pentecost to September). Meeting Life Situations. A FINAL SURVEY. Adopting the Plan. APPENDIX. Storing the Fruits of Study. Index of Passages for Preaching. Index of Subjects and Persons. \$2

For Year-Round Use by Your Men at War

Strength for Service

To God and Country

A multitude of service flags betokens the fact that from churches all over the land young men have gone to war. In the soldier's and the sailor's world of temptation and danger, *strength for service* depends partly upon whether Christian faith can be maintained. For such a need *STRENGTH FOR SERVICE* was planned.

These daily devotionals, prepared by 370 outstanding religious leaders of America, will strengthen the boy far from home, sustaining him in the faith of his fathers, holding before his eyes the values which his pastor and his church would have him remember.

Just the size for the pocket of a uniform, this little book may well be the most effective spiritual link between those back home and those who serve God and country in far places.

Khaki Binding for Soldiers and Marines

Blue Binding for Sailors

75c Each • \$7.50 a Dozen

By Nolan B. Harmon, Jr.

The Pastor's Ideal Funeral Manual

Resourceful, rich, this book will help the pastor to comfort the troubled heart and will strengthen his Christian message at the time of bereavement. It will guide his pre-funeral and post-funeral ministry, making his most difficult task easier.

The Contents: PROFESSIONAL CONDUCT AND COUNSEL. GENERAL SERVICES. ADDITIONAL STANDARD LITURGICAL MATERIAL. SERVICES AT THE GRAVE. PRAYERS AT THE GRAVE. HYMNS AND HYMN SUGGESTIONS. TOPICS FOR TALKS. SCRIPTURAL SELECTIONS. QUOTATIONS. PROGRAMS FOR THREE TYPES OF FUNERAL SERVICES. \$1.50

By E. Stanley Jones

Abundant Living

Never could this book have been more timely than now, when the word "abundant," so far as material things are concerned, is fast falling into disuse. Despite destruction of material resources all over the world, says the world's foremost Christian, there is a way by which every person may attain abundant life.

That way is charted in this book. Step by step, through unexcelled devotional and inspirational readings, these pages take the reader from that point at which he himself began to the shining table lands of fellowship with God. A rich experience of increasing spiritual maturity and of unfolding life is made possible for every Christian.

For the pastor this glowing book is full of vital resources for counseling and pastoral leadership and preaching. "It radiates health for the total life."—*Pulpit Bulletin*. 384 pages. 4½x6". \$1

ABINGDON-COKESBURY PRESS

At Your
Bookstore

Book Reviews

(From page 36)

whole but refusing to recognize the German contribution.

Ray Albright, himself, is a fine advocate for the group. He represents the best in academic training but has never broken his contact with the traditions of the fellowship. He knows the language of the Evangelicals and can interpret it to make them better known to the wider Christian fellowship.

W. H. L.

Then and Now by John Foster. Harper & Brothers, xii + 182 pages. \$1.75.

This story of the historic church and the younger churches is thrilling! Here is a man who sees the kind of a church that is needed today, the universal church, and who believes that it is emerging through the missionary enterprise. He was at Madras and knows how to interpret and assess that great conference. He is now an English church historian, but was previously a missionary to China.

The book begins with the present ruin of the world. Amid that ruin the church of God stands. If anything will force divisive Christianity together it is evil times. The missionary churches are the apostolic churches of our day, living again through the first and second-century experience. They are not hide-bound, but malleable churches in pagan societies. The Japanese church grapples with the same problem of emperor worship that perplexed the early Christian churches.

This is the best book on the modern missionary movement, this reviewer has seen in a long time. It ends with a section on the world church and education for its leadership. Kenneth Scott Latourette writes the preface to the American edition.

H. W. H.

Preachers and Preaching

The Burning Heart by Maitland Alexander. Fleming H. Revell Company. 175 pages. \$1.50.

For twenty-eight years Dr. Maitland Alexander was minister of the famous First Presbyterian Church of Pittsburgh. During his life there was considerable demand for a volume of his sermons. To this he gave favorable consideration, but the end came before the project could be carried through. The present book is a collection of twelve sermons selected by his successor, Dr. Clarence Edward Macartney from a large number of discourses which had been taken down by an expert stenographer.

This little book is interesting to "the sermon-taster" for many reasons. It is of value in its own right, but no student of the history of the church in America can help thinking of Dr. Alexander's many distinguished ecclesiastical ancestors and other kinsmen. One of his grandfathers was the noted Archibald Alexander, president of Hampden-Sidney College and later the first professor of the newly founded Princeton Theological Seminary. His other grandfather was Matthew Brown, president of Jefferson College. Men-

tion should also be made of his great-grandfather, James Waddell, the celebrated blind preacher of Virginia.

Although much of interest could be said about Dr. Alexander's illustrious forbears, it is his own sermons which concern us here. They are deceptive in their simplicity. The reader's first impression is that they must have depended for their success upon the personality of the preacher, but by the time that one has read three or four of them, he is impressed with their directness, sincerity and spiritual insight. It goes without saying that they do not exemplify every homiletic virtue. They do, however, have their own distinctive merits. Three notable sermons on Old Testament themes are "The Writing on the Wall," "Pitching Toward Sodom," and "The Tragedy of a Backward Look." Another, entitled "Is the Young Man Safe?" is based on the tragedy of Absalom. A sermon which bears the simple title of "Memory" is one of the best in the book. The time will never come when preaching of this type will cease to meet a real need of the soul of man.

L. H. C.

Religion and Education on the Frontier. A Life of Stephen Peet by Lawrence E. Murphy. The Telegraph-Herald Publishers. 137 pages.

As one who had never heard of the subject of this biography we were glad to be introduced so graciously and efficiently. The fact that this reviewer had never heard of the Rev. Mr. Peet may be partially excusable as no adequate story of his life had ever been published. Inasmuch as Mr. Peet can never be listed as one of the great men in American church history we feel that this well-written work will meet the need.

Stephen Peet was a home missionary, working for the greater part of his ministry in Wisconsin under the American Home Missionary Society. The story of his activities as a pioneer pastor, missionary, and financial agent for struggling educational institutions is told frankly and fairly. Mr. Murphy does not make his hero a plaster saint, he paints him, "wart and all," but he stands as a man of Christian integrity, deep consecration and boundless energy. As Mr. Peet was one of the founders of Beloit College and the Chicago Theological Seminary it is obvious that his contribution to the religious life of that region was no small one.

Students of church history and church union will find interesting the workings of the Plan of Union of the Presbyterian and Congregational Churches for missionary work on the frontier. Mr. Peet succeeded reasonably well in pleasing both groups, which was not always easy. He, himself, having been ordained a Presbyterian, came to the end of his career a Congregationalist.

C. W. B.

Crisis on the Frontier by Arthur A. Cowan. Charles Scribner's Sons. 189 pages. \$2.50.

A title tells us a good bit about a sermon. When we open a book of sermons, sometimes the titles tell us that

we had better look elsewhere for intellectual and spiritual food. But more frequently they entice us to proceed farther through the pages. This is the case with those comprising the table of contents of *Crisis on the Frontier* by the minister of Inverleith Church, Edinburgh, Scotland. The following are a few of these vivid, arresting, compelling titles: "The Perverter of a Nation," "The Menace of False Economy," "The Model Mouth," "The Three Leashes Which Jesus Put on Fear," and sixteen others.

The book was originally published by T. and T. Clark of Edinburgh in the series printed under the general head of "The Scholar as a Preacher." Possibly the best known books on this list are the three by A. J. Gossip and another three by James S. Stewart. Distinctive as these preachers are as personalities and homiletics, they have certain characteristics in common. Possibly the most accurate compliment which we can pay the book under consideration is to say that it belongs to the same class as Gossip's *The Hero in Thy Soul* and Stewart's *The Gates of New Life*.

These sermons are rich in literary charm, in original thought, and in inspiration to better living. The one on "Part-payment at an Inn" is based on the parable of the Good Samaritan. Since it has so much fresh, constructive material in it, possibly one should not complain, even if he thinks the preacher does not lay sufficient strength on the main point of the parable. Dr. Cowan's texts and his skill in handling them are an illuminating study in homiletics. We recommend this aspect of his preaching to the men of the pulpit who have been taught to regard the text as a hindrance instead of the help which it should be.

L. H. C.

Christ Triumphant by Warren Mosby Seay. The Broadman Press. 153 pages. \$1.00.

A collection of eighteen sermons, all dealing with the life, personality, teachings, and significance of Jesus. Naturally such discourses are expository in their background and evangelistic in their appeal. Although they are not primarily theological, they are essentially conservative in their outlook. The number of illustrations is large and most of them interesting, practical, and effective. Occasionally the language is open to the criticism of being too rhetorical, and there is a tendency to indulge too frequently in eulogies of Jesus, instead of allowing his words and deeds to speak for themselves.

Each sermon has a text taken from the New Testament. In fact they are all from the gospels with the exception of a second text added to the sermon on "The Resurrection Joy." One of Dr. Seay's outstanding merits in the field of homiletics is his skill in the exposition of his texts. The fact that he quotes Alexander Maclaren shows that he knows this great master of the art of exposition, but even without this evidence we could be sure that like most good expository preachers he has been a student of his sermonic methods.

L. H. C.

Jesus Christ

The Lord's Prayer by Igor I. Sikorsky. Charles Scribner's Sons. 68 pages. \$1.25.

The distinguished designer of airplanes and inventor of the helicopter turns Bible interpreter. Curiosity led the reviewer to open the pages of the book. It is not lengthy. Will it be a Sunday school dissertation? No, it isn't. Mr. Sikorsky has made a contribution.

The sixty-eight pages are divided into ten chapters. With the exception of the introduction, they deal with the various phrases of the Lord's prayer. He is a literalist here and admits it. The chapter which deals with "Thy kingdom come, thy will be done on earth as it is in heaven" takes twenty-eight pages. Nearly half the book is given to this passage. This will give you the key to the volume.

The author discusses here a problem which is a very live one with today's theologians. Will the kingdom of God be in this world or in the world to come? He sees no way to reconcile the teachings of Christ with realities of life in this world except to interpret the prayer as asking that the ideal kingdom which now exists in a higher sphere come into this one of ours where there is so little of the idealism of Jesus. There is another world. He is sure of that. The greatest suffering in life, he believes, is that which comes to the idealist who finds that his ideals are impossible in this world of fact and reality. This caused the greatest suffering of Jesus.

Here is one paragraph which tells much:

"The evil, suffering and agony which we see on the earth, are probably close to the greatest that may exist in the universe. But the happiness and blessing in the life of the higher order in the divine heaven-universe may and must be incomparably and infinitely better, higher and greater than any satisfaction or happiness which may be reached on this earth."

This conclusion is not strange to those who have been following the trends in modern theology. Yes, we think that you will like this little book. It is worth a sermon. There would be an appeal to a sermon based on a book of Biblical interpretation by Igor Sikorsky.

W. H. L.

The Man of the Hour by Winifred Kirkland. The Macmillan Company. 171 pages. \$1.75.

As the word on the book cover intimates, "This is not another life of Jesus. It is the fresh study of some famous incidents and a fresh interpretation of some famous people with whom He was associated. It is a modern person's view of an ageless character." In this the author has been faithful. And all will profit greatly in reading it, both minister and layman. Winifred Kirkland always writes arrestingly and never more so than in this very delightful pen sketch of the Man of Galilee. Her word pictures of men like Judas, Simon, and the Rich Young Ruler are done with penetrating insight, and her characterizations of Jesus Christ are of such a home-like nature, that all will find inspiration in reading the book. The chapters entitled *The Dream of the*

By William Temple

Archbishop of Canterbury

PALM SUNDAY TO EASTER

A series of comments on the Seven Last Words of our Lord broadcast by the Archbishop of Canterbury during Holy Week of 1942 to the people of England.

Archbishop Temple is so well known in this country amongst all denominations and his words and messages carry such weight in World Protestantism that we have secured permission to issue this timely book.

The thoughts expressed in the addresses are unusually clear and thorough. Preachers giving Lenten addresses will find this small book very helpful. For laymen, to whom this book is addressed, a great deal of spiritual help on the events of the last week is presented.

Price, 35 cents

★ ★ ★ ... — V ★ ★ ★

Now Selling!

WARTIME PILGRIMAGE

An American Churchman's View of Britain in 1942

By Clifford P. Morehouse

"Dr. Morehouse was a member of the American delegation which made the enthronement of Dr. Temple as archbishop of Canterbury the occasion for a fraternal visit to Great Britain and its churches. His report is fortified by excellent photographic illustrations. It is one of the best factual accounts of conditions, (both religious and social), as a competent foreign observer sees them."—THE CHRISTIAN CENTURY.

Price, \$2.00

A CHRISTIAN BASIS for the POST-WAR WORLD

A Commentary on the Ten Peace Points

By Archbishop Temple and Ten Leading English Christians

"Based on the five points of Pope Pius XII and the five economic standards affirmed by the Oxford Conference of 1937, this splendid book discusses freely and most constructively the relationships of men and nations in the post-war world. A book well worth reading."—THE PRESBYTERIAN.

Price, Paper, \$1.00

Postage Additional

Morehouse-Gorham Co., 14 E. 41st St., New York City

Builder and The Builder of the Dream are of striking significance.

A. S. N.

Our Eternal Contemporary by Walter Marshall Horton. Harper & Brothers. xx + 180 pages. \$2.00.

This is a study of the present-day significance of Jesus. It proceeds on the assumption that there has been a moratorium on Christology which it seeks to rectify. The Bible is an eternally contemporary book and Jesus is an eternally contemporary man. Jesus is interpreted in three categories: Leader, Saviour and Victor. The author who used to classify himself as a "realist" in theology now says he is "a liberal Catholic in the Evangelical Protestant Camp." He writes a strong book if you can accept his pre-suppositions. Some of us prefer John Knox's interpretation of Jesus in his *The Man Christ Jesus*, a book which Mr. Horton holds in high esteem but which he feels does not go far enough. However, let us repeat, *Our Eternal Contemporary* is a strong book, not devoid of hope, for even a "realist" cannot be pessimistic if he stays close to Jesus.

H. W. H.

(Turn to next page)



FOLDING LENTEN BANKS

A practical collector that brings results!

Colorful
Mailable
Effective
Economical

Also for Easter, Mission and General Purposes.
Size 2x2x2 1/4.

Price only 40c per dozen; \$2.40 per 100, plus postage; \$9.50 per 500

ERNST KAUFMANN, Inc.
7 Spruce St. 209 S. State St.
New York, N. Y. Chicago, Ill.

AGENTS WANTED

We need 500 Christian workers to sell our splendid religious line of Easter, Mother's Day and every day greeting cards, pencils, stationery, novelties, sacred music, song books, plaques, mottoes, Bibles and books. Good commission. Send for our large free catalog.

THE BOONE PUBLISHING CO.
P. O. Box 200 Des Moines, Iowa

Book Reviews

(From page 39)

JEWISH PUBLICATIONS

Universal Jewish Encyclopedia. Ten volumes to be published. \$10.00 per volume. Universal Jewish Encyclopedia, 130 Clinton Street, Brooklyn, New York.

Seven volumes of this proposed ten-volume set have to date come to our office. They offer a splendid commentary on Jewish history and the contribution to world society. In addition to the articles on history, personalities and geography one of the interesting contributions is the discussion of Jewish culture under the various communities in the cities of the world.

The books, of the standard cyclopedic size, are replete with illustrative material. The color plates are a joy to behold. As a commentary on the books and characters of the Old Testament the volumes are of much value to Christian ministers and readers. The article of Jesus Christ is fair and satisfactory.

They belong in every reference library and cannot but help to create understanding between Christians and Jews.

Questions and Answers Concerning the Jews. Published by the Anti-Defamation League of the B'nai B'rith. 124 pages. \$1.00.

This is strictly a propaganda volume but is one which will be of value to every Christian minister who is anxious to deal fairly with the Jewish race. In the first part it attempts to answer questions which people are asking today about the Jews: "What Was the Cause for the Hatred and Persecution of the Jews Through the Centuries?" "What Is the Historicity Concerning the Crucifixion of Jesus?" "What Does the Talmud Teach with Regard to Relations of Jews and Christians?" "How Many Officials of Soviet Government Are Jews?" "Do Jews Control Our Broadcasting Systems?" "How Many Jews Are in the United States Army?" etc.

Following this section there are pages given to a bibliography of the Jews under various sub-heads. Then follows photostatic reproductions of articles which would seem to furnish the basis for the answers given to the various questions which have been raised and discussed.

With whispers concerning the Jews circulating it is well to be armed with facts to rebuke the idle gossip which may lead to race bitterness and perhaps tragic persecution. We want no pogroms in America.

THE SUNDAY SCHOOL ANNUALS

Tarbell's Teachers' Guide, 1943, by Martha Tarbell. Fleming H. Revell Company. 416 pages. \$2.00.

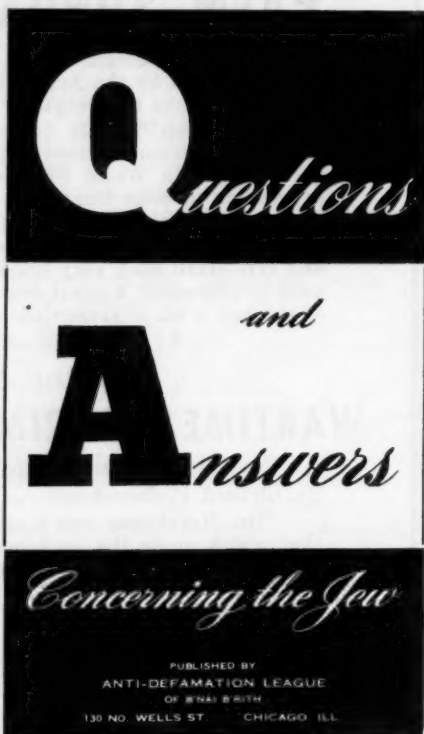
Peloubet's Select Notes, 1943, by Wilbur M. Smith. W. A. Wilde Company. \$2.00.

Snowden's Sunday School Lessons, 1943, by Earl L. Douglass. The Macmillan Company. 388 pages. \$1.50.

Higley's Sunday School Lesson Commentary, 1943, by Robert D. Higley. H. E. Wiswell, John Paul and J. A. Huffman. The Higley Company. 320 pages. \$1.00.

Points for Emphasis, 1943, by Hight

NO PREACHER SHOULD BE WITHOUT



\$1.00 PER COPY

New HYMN BOOKS IN 1943?

SEVENTH LARGE PRINTING

Christian Worship and Praise

Edited by Henry Hallam Tweedy, D. D.

A rich selection of hymns and tunes, including ageless hymns and new hymns voicing social consciousness and patriotism.

Beautifully printed in bold faced readable type. Indestructibly bound.

Send for Examination Copy
Price \$1.20 Per Copy in Quantities

A. S. Barnes and Company
67 West 44th Street, New York

UNION LESSON HELPS

on the International Uniform Lessons

SAFE
TIME-
TRIED

are based
squarely on
the Bible

Union Lesson Helps stand for and emphasize the foundation truths held in common by all evangelical Christians. Undenominational and uncontroversial, they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION

1816 Chestnut Street

Philadelphia, Pa.

C. Moore. The Broadman Press. 192 pages. 35 cents.

The Gist of the Lesson, 1943, by R. A. Torrey. Fleming H. Revell Company. 160 pages. 35 cents.

Nothing so attests the continued use of the International School Lessons as the continued appearance, year after year, of these annuals. Some go back many years. It is the thirty-eighth volume of Tarbell's Guide under the same editorship; Peloubet's continues a distinguished career of many years under a third editor; Snowden's has its second editor. It is not as old as the two first mentioned but has back of it years of good service. Higley's is a newer volume but has appeared for a number of years. The last two mentioned are vest pocket in size. The editorship of Torrey is continued even though he has been dead for some years. The publishers state that the commentary is compiled from his notes. *Points for Emphasis* is in its twenty-sixth year.

Perhaps a word about each book will not be amiss. Miss Tarbell's is voluminous and fresh. Illustrative material is plentiful. The text used is the American standard version. The editor of the Peloubet volume is a conservative scholar associated with the Moody Bible Institute. The theological point of view follows. Earl Douglass who now edits the Snowden volume is a liberal Presbyterian minister. The approach is interpretative rather than illustrative. The Higley volume perhaps is more evangelistically centered than any of the others. It probably could be characterized as conservative-revivalistic.

Both the small volumes are interpretative and expository. And surprise of surprises the Bible text is printed in each of them. We have no information as to the total sales of these various books but the total must be tremendous. Other types of lessons come and go, the plan adopted in the international lessons is attacked from many sides, yet it is quite evident that the idea meets with the approval of hundreds of thousands of those who teach and study in the Sunday schools.

Biography

Evangelists, Revolutionists and Idealists by Francis John McConnell. Abingdon-Cokesbury Press. 184 pages. \$1.50.

This book publishes the Drew Lectureship in Biography, the eighth in the series, for 1942, and given by Bishop McConnell. Believing that England of the eighteenth century has not received the credit for some phases of her attitude to America the author chose to give sketches of the lives of Oglethorpe, John Wesley, Whitefield, Paine, Berkeley and Wilberforce. Doctor McConnell confesses that there is little relationship between the men. The title, "Evangelicals, Revolutionists and Idealists," endeavors to embrace all six of these individuals. The caption of the book might have been, "Utopians and Thomas Paine." Outside of Thomas Paine, who was more iconoclastic, they were all utopians.

The lectures do not purport to give chronological biographies. They do not have time for that. The sketches are made with an eye to bringing up

LENT BEGINS MARCH 10th

Our Daily Self-Denial Envelopes



without and with daily checking spaces on the back

- Furnish the method for securing financial resources for your church during Lenten Days.
- Printed in Three Colors on Paper of Serviceable Strength. Coin Opening Admits Small and Large Coins.
- Capacity equivalent to 75 Dimes.

PRICE

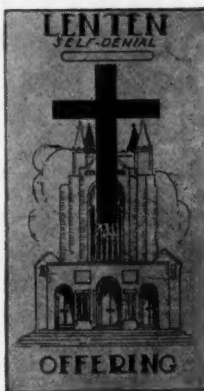
\$1.50 Per 100 — 1000 or More, \$13.50 Per 1000
Send for a Copy of Our Complete Catalog of Money Raising Helps

Goodenough & Woglom Co.

296 Broadway, Box C. M., New York

Gethsemane Design
Lenten Daily Marking
Spaces on Back

Cathedral Design
Blank on Back



the influences in the building of America and possible influences of the same lives on the here and now. The lectures deal not alone with the single life; contemporaries are brought in and often as much is spoken about the contemporary as of the subject. For instance there is almost as much of Edwards in Whitefield's chapter as there is of Whitefield. Instead of a biography it is more of a contrast between the two men. And in Paine's chapter there is about an equal amount of time given to Watson.

The book abounds in good thoughts personalized in the lives of great men, like "Nobody ought to seek to pass dogmatically on dogmatic theology unless he is very much of a human being—and if he is a genuinely human being he is not likely to pass dogmatically on problems involving human destiny." This out of the life of John Wesley. Neglected statements are pointed out, like Paine's word, "It is necessary to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing or disbelieving; it consists in professing to believe what he does not believe."

I. C. E.

Worship and Art

Art and Character by Albert Edward Bailey. Abingdon-Cokesbury Press. 354 pages. Limited \$1.00 edition.

This limited edition of Professor Bailey's book which was first issued in 1938 should be a blessing to every minister or religious educator with a big appetite for good books and a small budget. To your reviewer it seems that this is perhaps the largest dollar's worth he has ever read. The author is at home in art, history, religion and psychology as he goes from theory to application in the consideration of his theme.

What preacher can escape a sermon on the power of the vertical as he reads the opening pages on the language of art? Or whose life will not be enriched as he reads of the Nature and Function of Art in the next chapter? Then the author shows himself a teacher as he writes upon the Nature of Personality, the Transformation of Personality, the Fruits of Transformation, the Transformation of Society and the Selection of Pictures for Teaching Value. Even a bare recital of chapter

heads as the above will reveal some of the wealth to be found there.

Pastors may be more especially interested in the latter half of the book. The discussion of Art and Worship is of value not only for its presentation of the value of art, but also for the author's outline of the steps in worship: purgation, attention, contemplation, and surrender. For a brief resume of the highlights of art from ancient Egypt to the present day we have seen nothing better than chapters IX and X. The final chapter on architecture and stained glass is very good but because of the limitations of space, too brief to be of maximum value.

Teachers and ministers who use art in worship and teaching will find invaluable the classified lists in the back of the book. One index lists 1689 works of art having a religious value, while in another section we find a classification of pictures for spiritual values. The forty-two pages of illustrations of works of art are of interest also.

C. W. B.

Hymns That Endure by W. Thorburn. Broadman Press. 168 pages. \$1.00.

Hymn Dramatizations by Nellie E. Marsh and William A. Poovey. The Standard Publishing Company. 185 pages. \$1.50. Paper, 90 cents.

These two books, each dealing with twenty-one selected, old hymns, present in different ways much the same story.

Hymns That Endure presents a brief biographical sketch of the author, the circumstances when known under which the hymn was written. Then each chapter contains many illustrations of the ways in which the hymn was used to bring men into closer relationship to God. This material could be used quite effectively from the pulpit in connection with the singing of the hymn.

Hymn Dramatizations, as the title indicates, presents the circumstances surrounding the writing of the hymns or the way in which the hymn has been used, in sketches eight to ten pages in length.

It is interesting to note how much of the same material is used in these two books appearing at about the same time. It is also interesting to observe

(Turn to next page)

New Books for Your Working Library

Preaching from the Prophets

By KYLE M. YATES

This book answers a real need for a concise, accurate, informative manual on the prophets, for use in contemporary preaching. For each prophet, the political, social and religious background is first carefully explained. Then follows a clear explanation of the spiritual ideas and preaching values in each of the books. It makes a volume you will be using years from now. \$2.00

Our Eternal Contemporary

By WALTER MARSHALL HORTON

Preachers of all denominations will find this analysis of Jesus as Leader, Savior and Victor of real importance. A Religious Book Club Selection "because it vigorously revives and freshens the neglected doctrine of the Person and Work of Christ, and convincingly interprets His significance for the world of today." \$2.00

Redemption and Revelation

By H. WHEELER ROBINSON

"All the high qualities of Dr. Robinson's mind and heart are revealed in this present volume. The profoundly Christian view of his earlier volumes is here brought to final and most convincing completeness."—Edwin Lewis. "Indeed a ripe, fresh piece of scholarship . . ."—James Moffatt. A Religious Book Club Selection. \$3.00

The Great Century

in the Americas (except the United States), Australasia and Africa (1800-1914 A.D.)

By KENNETH SCOTT LATOURETTE
Volume V of this seven-volume history of the spread of Christianity deals, as did Volume IV, with the 19th Century. In this edition Canada, Newfoundland, Greenland, the West Indies, all of Latin America, the various islands of the Pacific Ocean, the Dutch East Indies, Australia, New Zealand and Africa with its adjacent islands are included. \$4.00

Coming February 17th!

It's Your Souls We Want

By STEWART W. HERMAN, JR.

An eye-witness account of the Nazi campaign against Christianity by the Pastor of the American Church in Berlin, 1936-1941. \$2.50

HARPER & BROTHERS



OUTSTANDING CHURCH-SCHOOL BUILDINGS

in America have been equipped from the full line of Sunday school furniture manufactured by us.

What Are Your Requirements?

*Inquiries Will Receive
Prompt Attention*

**Standard School
Equipment Co.**

Siler City, North Carolina



Clergy Automobile Emblems

Identification Display Plates to aid the busy minister

Extends witness of your high office—Secures driving courtesies and privileges—Distinctive and Dignified. Made of new "feather-weight" plastic; sealed-in colors; stained-glass effect. Actual size: 2 3/4" x 4 3/4". Your choice in Colors:

1. CLERGY CROSS in RED on BLACK background.
2. CLERGY CROSS in WHITE on BLUE background.
3. CLERGY CROSS in WHITE on RED background.
4. CHAPLAIN'S CROSS in WHITE on BLUE background only.

PRICE: \$1.00 Each, \$2.00 Per Set
All Emblems Are Perpetually Guaranteed

THE CLERGY CROSS EMBLEM CO.
631 W. 114th St. (Dept. CM-16)
New York, N. Y.



WICKS fine ORGANS

This above all . . .
Musicians everywhere say: "A fine instrument"—an inherent quality in all Wicks Organs.

**HIGHLAND
ILLINOIS**
Dept. CM

What Makes a Church?

A Sermon for Girls and Boys

by Arthur L. Rice*

LET us watch some children playing house. On the ground they have drawn marks, and I hear them say, "This is the kitchen, and this is the living room." What makes it a living room, or a kitchen? Just their saying so makes it so.

In our own homes we choose what use we shall make of each room. Some of them, like the kitchen, with its sink and cupboards, could hardly be used for anything else, but other rooms might be changed about and used as we should wish. A room then becomes a bedroom or a dining room because we choose to use it so.

What makes a church? Certainly not the material. It is built of wood, brick, stone or concrete, the same as the houses in which we live. Is it the shape, especially the tall steeple that makes it a church? No. I have seen churches that looked very much like homes, and homes that almost seemed to have steeples. It is not the shape that makes the church.

Is it the furniture? Now we are getting warmer. While some of the furniture in a church might be useful in a

*Minister, Congregational Church, Tulare, California.

home we find some things, such as the communion table and the pulpit, only in the church. But this is only a tiny part.

What makes a church? Just this—people meeting together to talk with God. There need be no building. I remember very well worshipping in a beautiful church in the woods, under the blue sky, and once again where the congregation, a group of Campfire girls, sat on a great fallen tree. I have attended church beside a mountain lake at sunset. In all these places I was in church as truly as in such a building as this. What made our forest spot a church, and what makes this a church? The people who come to speak with God.

See how important you are? How necessary it is that we come quietly, not talking to others, that we take part in the service, listening for God's voice. As we do this we are helping to make this truly a church.

For it is not the steeple, not the lumber and nails, not the organ which makes this a church. It is the people who meet together to talk with God. This makes a church.

Book Reviews

(From page 41)

the wide variance in the selection of hymns in the two books.

Both books are splendid and well worth the price. They should be part of the church library on hymnody.

L. N. L.

Directions for Living

Better Living, Less Money by Roger W. Babson. Fleming H. Revell Company. 93 pages. \$1.00.

As a service to some of his clients Mr. Babson has been studying post-war prospects for good living. He prophesies that when peace comes we will enter into a period of commercial prosperity with increasing prices and wages which is inflation. Following this there will be a world wide depression. In this volume he tries to show his readers how they may best prepare themselves to meet the difficulties of the depression.

The solution, he believes will be in a simple mode of life in which one will take full advantage of the free assets for better living such as air, water, sunlight, exercise and sleep and will draw upon the social forces of education, culture and religion.

The wise man will seek to own a small subsistence farm and have a trade or business for the winter months. He will seek a location near a college community. He will sleep during the dark hours and work during the hours of daylight. He will be a family man whose children will be trained to help bear the family burdens. With wants decreased and living assured the family will enjoy better living for less money.

While Mr. Babson's suggestion may help individuals to meet any future depression his solution is hardly a social one. He is expecting that the simple life will be supported by a community built up by someone else and while the free cultural advantages he mentions are available for the individual they are costing someone else plenty.

His emphasis on the proper use of the free assets of life find ready acceptance with this reviewer. We even follow him in his theory that evenings whether they be for bridge, politics or religion can destroy energy which should be used in more normal ways. But even he does not seem optimistic in persuading people to live by these simple rules which takes one back to simple life.

W. H. L.

Finding Your Way in Life, edited by Sidney A. Weston. Association Press. \$1.50.

This volume was prepared as a guidebook for life planning. Its purpose is to answer these questions: "How can a young person meet the world today, find his place in it, overcome his personal and social handicaps, develop his few or many talents, discover his latent resources he never knew he had—in short, make the most of what he is and has and enjoy the satisfaction of being somebody worth while in the home and the community?"

The ones chosen to answer these questions are Otto Nall, managing editor of *Christian Advocate*; Eleanor Roosevelt; Goodwin Watson, professor of education in Columbia; Dorothy Canfield Fisher; Margaret Slattery; Emily Post and six others. Some of the Chapter captions are, The Kind of a World We Want; Developing Your Personality; Keeping Up With Yourself; Making and Keeping Friends; Choosing a Vocation; How to Get a Job and others.

This is a "must" book for those seeking to guide youth in building the world of tomorrow. It is chock full of golden ideas and usable material. Each chapter is an excellent one and each writer seems to "ring the bell." This reviewer gives this book hearty endorsement.

I. C. E.

Mid-Week Services

It Can Happen Between Sundays by Eugene Dinsmore Dolloff. Judson Press. 111 pages. \$1.00.

I want to commend the author of this book for presenting a book on how to make a radiant week-night service without bringing in a lot of intricately planned soup-larding, ham and cabbage, steaming kitchen ideas. He believes that the hour is fresh for a potent mid-week service embracing fellowship, devotion, Bible study and missionary inspiration. It is not a plea for the return of the traditional prayer meeting. He urges a new name for the service, "Church Night," "The Happy Hour," "The Family Night," "The Fellowship Night," "The Friendship Hour." He abhors stunts and circuses and cheap and shoddy methods to secure a crowd. I started the book with a prejudice; here was another stunt man, a religious acrobat. The book is winning. "The Pastor's Part," "New Methods," "The Message," "Publicity" afford chapters that are very helpful.

I. C. E.

Various Topics

The Sky Lines of Paradise by William C. S. Pellowe. 271 pages. \$2.00.

The subtitle of this novel indicates that it has much local color. The author calls it a "Michigan novel." It is abounding in human interest and appeal.

The basic themes of this story center about a Saginaw, Michigan, girl who has a real vision. The plot carries along with the suspense of a mystery story. The characters are drawn with skill and literary workmanship. Susan, the leading character, shows that the sky lines of paradise are not confined to Michigan. For in the

The Most Unique and Representative Hymnal ever Published

Christianity In Song

COMPILED AND EDITED BY
RICHARD MAXWELL

ASSISTED BY
WILLIAM WIRGES

Contains all the Old and New Favorites of Church, Radio, Home and School. — Suitable and complete for any sect, creed or congregation, soloist, choir or music lover in the home.

Includes such world-wide favorites as "The Old Rugged Cross" and is the only hymnal containing the National Negro Hymn, "Lift Every Voice and Sing."

Among the best of radio's theme hymns included are "My Creed" by Richard Maxwell, "If I Have Waunded" by Edward McHugh, "Evening Prayer" (Ford Sunday Evening Hour) and "America Back to God" (W.J.R. Favorite).

Presents an unusually wide category of hymns for all occasions: Seasonal and Special Occasions, Morning and Evening Songs, Question and Answer Songs, Special Solos, Choir Suggestions, Children's Songs, Youth Songs, Responses and Amens.



SPECIAL
Introductory Offer

\$1.00

Dept. C-1

EDWARD B. MARKS MUSIC CORPORATION

RCA Building, Radio City, New York

Gentlemen:

Please send me your special price for a quantity of
_____ copies of CHRISTIANITY IN SONG.

NAME OF CHURCH

ATTENTION

CITY..... STATE.....

SPECIAL DISCOUNT
TO CHURCHES

lines of Bliss Carman Susan shows:

"Lord of the far horizon,
Give us eyes to see
Over the verge of sundown
The beauty that is to be."

The author emphasizes through one principle—that the world is one human family. He demonstrates through his characters that there is one law in the universe. That law is the good of all. Here is a book which Michigan readers will appreciate for it pictures the lakeside scenes of that state. It is at the same time a story of interest to all for it is a blast against religious bigotry and intolerance.

W. L. L.

Gabriel and the Angels by Theresa Townsend. The John C. Winston Company. 330 pages. \$2.00.

Poor Gabriel! His minister father tried to give him the best of everything (such as his meagre income would allow) but books were not much consolation to a motherless lad of fourteen who wanted companionship and love more than anything else. An angel stepped into his life in the form of his school teacher Edith Paul who, incidentally, resembled Gabriel's mother so much that Gabriel's father fell in love with her.

How Gabriel brought the two people he loved together and obtained for himself the love and companionship he most desired is fascinating reading for young and old.

M. L. R.

HONOR THE BOYS OF YOUR PARISH



who are in the armed forces
of our country — by
displaying a

SERVICE FLAG

Special sizes for churches,
lodges and organizations.
Send for illustrated catalog
and price list.

PRICES ON FLAGS FOR HOMES

A blue star on a white panel in a field of red. One star for each member in the service. Satin with yellow fringe.

No. 21 7 x 11 in. each. 50c No. 24 12 x 18 in. each \$1.00

No. 23 10 x 15 in. each. 75c No. 25 15 x 24 in. each 1.50

Order from this ad, or write for catalog.

FAIRCRAFT CO. Dept. C Rock Island, Ill.

We Manufacture
U. S. and CHRISTIAN FLAGS
SEND FOR PRICES



Choir Pulpit COWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1161 South 4th St., Greenville, Ill.

THE SERMON SCRAPBOOK

by Paul F. Boller

THE ROOTS OF SIN Condensation of Sermon by Costen J. Harrell

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—I John 2:16.

Introduction and Interpretation:

Not long ago a preacher of wide influence declared that the greatest need of our modern religion is a renewed sense of sin.

"All that is in the world." The word "world" has many meanings. The meaning here is not physical creation or natural human associations. By "world," John means the forces and influences in the present order that are contrary to God.

I. The Lust of the Flesh:

This is the appeal to the appetites: strong drink, lusciousness, love of ease, comforts, dress and pleasure. The philosophy that exalts the flesh above the spirit is subtle, deceptive and, in the end, deadly.

II. The Lust of the Eye:

This is the desire to possess: covetousness. Covetousness is a fertile root of war and class hatred. One may lose his soul by lust for things.

III. The Pride of Life:

Pride is the most refined of sins. It is so regarding and trusting ourselves that we will not trust God. It is the delusion of self-sufficiency. Pride, when it possesses the heart, is the most difficult of sins to overcome.

Conclusion:

Every possible sin springs from appetite or covetousness or pride. They are the roots of all sin.

Let the spirit of Christ rule in every thought and purpose, and like him we shall be conquerors. If he be for us, who can be against us? From *The Way of the Transgressor*; Abingdon-Cokesbury Press.

RULES FOR READING THE BIBLE (For the Beginner)

1. Set aside a regular time for reading every day. Put it in your schedule for the day with eating, working and sleeping.

2. Read the Bible as nearly as you can in the same way you read other books.



Paul F. Boller

3. Read the easier, simpler parts of the Bible first. For example, Ruth, Jonah, Genesis 37-39, Mark, Philemon.

4. Read over and over again the parts of the Bible that grip you. Some read a book through every day for a month.

Francis C. Stifler in *Every Man's Book*; Harper & Brothers.

PRAYING IN WARTIME

No matter what questions may be in your mind, keep on praying. God will not turn a deaf ear to your petitions just because you have not thought this problem through. Let the certainty prevail in your heart that God lives and loves unto the uttermost. Begin with The Lord's Prayer and lay special emphasis and earnestness on the coming of his kingdom. Join your fellows all over the world in the confession of guilt, both for yourself and for your country and pray for light. Seek to know the fellowship divine and the comradeship fraternal. Pray for your nation, your loved ones, and yourself. God knows your human anxiety for the welfare of each. But pray most fervently for the grace to be faithful, courageous, and serene, no matter what comes, and that you may be the kind of person whom God can

use in the advancement of his kingdom. Never forget to say: "Nevertheless, not as I will but as thou wilt." From *To-Day*; Issue by Benjamin F. Farber; The Westminster Press.

THE PERIL OF OUR VIRTUES

1. The peril of learning is pedantry.
2. The peril of loyalty is prejudice.
3. The peril of morality is pride.
4. The peril of faith is cant.

Costen J. Harrell.

WHAT THE CHURCH MUST BE

1. It must be a worshipping church.
2. It must provide Christian fellowship.

3. It must give instruction in Christian truth, including the Bible, the will of God for individuals and for society, the meaning and function of values in the world, and the place of religious living in the whole of life.

4. It must provide a real pastoral relationship, helping men to realize their spiritual stature, making suffering endurable when necessary, and administering to the general needs of the people.

5. It must keep alive the missionary spirit, taking the good news of the gospel to all nations.

6. It must continue to have no national boundaries, working toward an international order of good will.

Randolph C. Miller in *What We Can Believe*; Charles Scribner's Sons.

THREE STRIKING THINGS IN THE BIBLE

1. *The overwhelming sovereignty of God.* "Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal."—I Timothy 6:16.

2. *The challenge of the character and nature of Christ.* "The same yesterday, today and tomorrow."—Hebrews 13:8.

3. *Its unfaltering hope and confidence.* "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."—Revelation 11:15.

THE WAYSIDE PULPIT

Fidelity in small things, is the base of every large achievement.

Patriotism is not talking, it is living.

* * *

It is good to think well; it is divine to act well.

* * *

The Bible can help you today.

George A. Buttrick

There is ultimately no argument for praying except praying.

Lao-Tse

A journey of a thousand miles begins with one step.

Beecher

If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.

Gilbert Murray

The essential doctrine of democracy is that each man, as a free human soul, lives of his own free will in the service of the whole people.

William Adams Brown

The world's greatest need today is more men and women in whom the spirit of Jesus has become incarnate.

Hugh T. Kerr

God is love; sin is hatred. God is truth; sin is falsehood. God is light; sin is darkness. God is life; sin is death.

Thomas C. Barr

Only God can tell a man what to preach and I could not keep my ordination vow if I agreed to an order curtailing my preaching.

St. Francis of Assisi

Blessed is he that truly loves and seeketh not love in return. Blessed is he that serves and desires not to be served. Blessed is he that doeth good unto others and seeketh not that others do good unto him.

Mabel C. Garrett

As a cup
Held up to Thee
May my life
An offering be.
Emptied of all
Selfish quest,
Father, fill it
As seems best.

COMING TO GOD AS FRIENDS

In Emil Ludwig's "Life of Lincoln" there is an incident I have never found elsewhere. It tells of how an old friend of Lincoln visited him at the White House. After they had talked awhile, the President asked his friend what he wanted of him. "Nothing," was the answer. "I just came to say that I love you and believe in you."

HONOR ROLLS A SIZE FOR EVERY CHURCH ★



24 NAMES
17" x 22½"

\$16.25

Two beautiful and impressive designs (one under glass) that harmonize with church interiors, quality construction for permanence and a complete, convenient name service have won preference for our Honor Roll plaques by over 2,000 churches. You can start your church Honor Roll now and add names easily and economically as more men leave to enter the armed forces.

Stock sizes from 12 to 200 name capacity. Larger sizes and individual designs to order, also outdoor plaques; sketches submitted.

Investigate these quality Honor Rolls—on display at most Church Goods stores, or

WRITE FOR ILLUSTRATED FOLDER AND PRICES

GENERAL EXHIBITS & DISPLAYS, Inc.

1119 N. Franklin St CHICAGO, ILLINOIS



Does Your Church Need Money For Mortgage Payments, Building Fund, Church Organ, or Other Purpose?

100 Chapel Banks, used according to plan, will earn from \$600.00 to \$1,000.00 per year—EXTRA INCOME. Use them with the Penny-a-meal collection plan.

They are strongly made of wood, nicely finished, easily opened and re-sealed. Labels furnished for sealing.

Special purchase plan available. Full information sent upon request.

HOME NOVELTIES CO.

SAMPLE—35c

407 Monmouth Street Gloucester City, N. J.

Lincoln sprang up, grasped his friend's hand and said, "You don't know how much good that does me. You are about the only man who has come to see me here that hasn't wanted something from me." As I read, I thought of God, and of how often we come to him, seeking something for ourselves. May it not be that he is pleased when we come as friends just to tell him that we love him and believe in him? William P. Merrill in Sermon, *Friends of God*; The Presbyterian Banner.

A MARK OF LINCOLN'S GREATNESS

"Our greatest object in life is to find the rest of ourselves," says Rufus Jones. And it is a truth that most of us find only a part of ourselves—just a piece, large or small, not our whole selves. Only through sharing with others do we find fulness of life. It is only when we reach out our arm and take our brother to our hearts that we begin to find what life is all about. One Sunday Abraham Lincoln attended divine services in the New York Avenue Church, Washington. Up the aisle slowly passed an old man, evidently a stranger, vainly looking for a seat. Unsuccessful he started to walk back. As he passed President

(Turn to next page)

FREE Book of Sunday School Needs

★ We have the supplies you need for every day in the Sunday School year: visual aids of all sorts, hand-work material, attendance aids, gifts and awards, Bibles, Testaments, Bible art materials, child evangelism supplies, including the latest in flannelgraph figures and accessories...everything to meet the new pedagogical trends in Church and Sunday School.

★ Send for Your Copy Today

★ Our complete line is presented in a big 100-page FREE book...an encyclopedia of ideas, original material and quality supplies. Pastors, Superintendents, Sunday School Workers—Write for it Today!

★ Address Dept. CC

THE SCRIPTURE PRESS, INC.

800 N. Clark Street

Chicago, Ill.



**GOWNS of
Lasting Beauty**

Select MOORE Gowns and your choir will present an inspiringly beautiful appearance for years to come. Styles for adult, intermediate and junior choirs, in many beautiful materials and colors. Write for FREE Choir Apparel Style Book C12, Budget Payment Plan 112, Pulpit Apparel Style Book CP62.

Due to present conditions we suggest ordering now for future delivery.

E·R·MOORE Company

832 DAKIN ST. CHICAGO • 425 FIFTH AVE. NEW YORK

The Sermon Scrapbook

(From page 45)

Lincoln's pew, the long arm of the President reached out, and his kind voice said: "Come in here with me." The stretching out of that long arm in helpfulness was a mark of Lincoln's greatness. He found his great self when he included in his heart his fellow man. And until we learn to do likewise, we will continue to be "homeless at home." From *The Christian Century Pulpit*, Sermon by Ivan H. Hagedorn; The Christian Century Press.

RESOURCES OF GOD

During the most depressing days of the Revolutionary War in America, when the enemy was triumphant on every side, a staff officer came to George Washington and said, "General, we are lost. Everything is lost!" With flashing eye the father of American freedom replied firmly, "Sir, you do not know the resources and genius of liberty."

The man for this hour is the man who can say to all the prophets of fear and pessimism throughout the whole world, "Gentlemen, you do not know the resources and genius of God, but I know him and am persuaded that he is able to keep all that I commit to his care." In *These Prophetic Voices*; Edited by T. Otto Nall, Sermon by J. W. Hawley; Abingdon-Cokesbury Press.

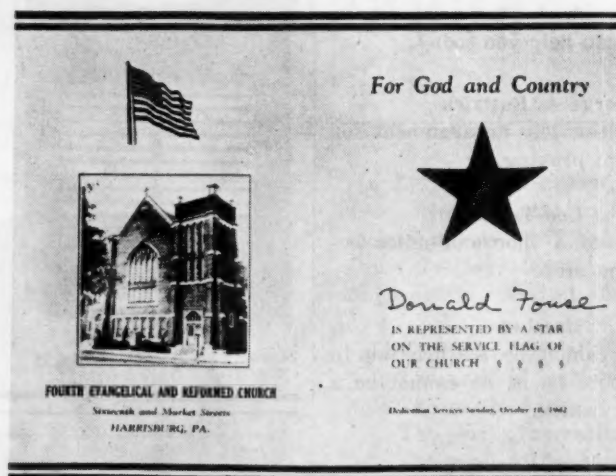
"YOU CANNOT BLACK OUT THE STARS"

I thought of Germany where the ruling tyrants would strangle to death the religion of Christ, make Germany their God, Hitler their saviour, and *Mein Kampf* their Bible. I recalled what Luther said about the Bible in the days when the Reformation was a-borning. He said, "No clearer book has been written in this wide world than the Bible . . . don't let them lead you out and away from it. . . . For if you step out you are lost; they take you wherever they wish. If you remain within, you will be victorious." And I wondered if Hitler and Himmler and Goebbels and Rosenberg were leading Germany out and away from the Bible and I returned to my desk to find the latest annual report of the Prussian Bible Society of Berlin. It stated that in 1940 the society had distributed 289,013 Bibles in Germany as against 127,234 in the year 1938 and I said, "You cannot black out the stars." Francis Carr Stifler in *Every Man's Book*; Harper & Brothers.

WHAT WORSHIP IS

If all you do in church is to sit, stand and kneel when others do, while

Parents Presented With Service Stars



When the Fourth Evangelical and Reformed Church, Harrisburg, Pennsylvania, dedicated its service flag, parents of men represented by the stars were called to the altar and presented with a certificate. The certificate, 6x9 inches in size, carried a star as is shown in the illustration above. A. B. Billman, minister of the church, found this expression highly appreciated.

someone else says things to which you attend, to see where he has got to as your mind returns from "going to and fro in the earth and walking up and down in it," you are not doing yourself much good and are doing the rest of the congregation a good deal of harm by diluting the atmosphere of devotion. In that case you are not worshipping at all. But if you are entering into it, if you are really worshipping at all, then you are doing just what is most needed to enable you to take your part in bringing in the new world for which we hope. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God. All this is gathered up in that emotion which cleanses us from selfishness because it is the most selfless of all emotions—adoration. William Temple in *The Hope of a New World*; The Macmillan Company.

NOT CHRISTIAN ENOUGH

In a conversation that I had recently with Alf Ahlberg, the head of a workers' folk-high school in central Sweden, he told me of a recent visit with a young worker who was hostile to Christianity. He asked the young man whether he disagreed with Christians because they worked for peace and justice in the world. "No!" He asked him if he was opposed to Christians preaching neighbor-love in the world. "No!" There was a pause, and then the young man continued, "I

guess that what I resent in Christians is not that they are Christians, but that they are not Christian enough!"

Unless I am mistaken, the ruthless honesty of Christian youth today would lead them to accept this word of diagnosis "not Christian enough" as well deserved. For they are not blind to the "nothing in excess" attitude in contemporary liberal Christianity. Nor are they unaware of the fear that most Christians would experience if they actually received the very power for which they have prayed. Douglas V. Steere in *Prayer and Worship*; Association Press.

TONING DOWN JESUS

It has always been much easier to tone down what Jesus said than to meet his exacting demands. When Gladstone, the great liberal prime minister to England, was in power, it is said that in every nation where papers carried his picture editors strove to give him the physical appearance of belonging to their race. The Chinese saw him as an Oriental, the Spaniards as a Latin, and so on. He was a man whom many nations would have loved to claim for their own. It was a high compliment. And perhaps it is a sort of compliment to Jesus that conflicting social orders and groups of people with such opposite ideals have claimed him for their inspiration. But, alas, each group has tried to fit Jesus into its way of life rather than allowing him to transform its ideals. This has been going on for sixteen centuries. And still, doing our utmost to fit Christian-

(Turn to next page)

SLIPS OF SPEECH OR MANNER

The purpose of this column is to call attention to "Slips of Speech or Manner" which violate good English usage, or the forms of orderly and reverent worship or even, by eccentric mannerism, divert attention from the message to the speaker, with consequent loss to his message. The editor of the column is Aubrey N. Brown, minister of the Presbyterian Church, Montgomery, West Virginia. The contributions of your "pet peeves" may be sent directly to him or in care of *Church Management*.

From Indiana: Prayers, after innumerable petitions, are heard to end: "We ask IT in Jesus' name." If this procedure is to be used, the plural pronoun is needed. This question of a formula-conclusion of prayers will receive attention later.

Tremendous. Sometimes called tre-MEN-di-ous and tre-MEN-jus, is simply tre-MEN-dous.

From Tennessee: Status and data are STAY-tus and DAY-tuh, with no short a sound. In this same group is *gratis*, called GRAY-tiss.

From Pennsylvania: Acclimate is ac-CLI-mate, or, phonetically, uh-KLY-mit. The pronunciation often heard, AK-luh-mait, is second choice.

Justice demands that JUST be not jist, but JUST.

"Let us omit the third STANZA." If it must be done, this is correct. A hymn has stanzas. A single line of poetry is a verse.

From the Lord's prayer: "as 'tiz in heaven."

Another "slip" is to say, sort of, or, kind of, or even worse, sort-a, and kind-a. *Rather* and *somewhat* are to be preferred.

From Indiana: New is not noo, riming with who, but NYOO, to rime with hew.

"God bless yer . . ." will be made intelligible by substituting YOO. (But it might be well, while we are at it, to define the meaning of "bless." It is an omnibus word.)

Tune is heard as toon, riming with moon. It is, properly, TYOON.

Jerusalem is mispronounced as je-ROOZ-lem and in many other strange ways. Call it je-ROO-sa-lem.

From New York: God is sometimes called Gawd, riming with Maud, and so on. The o is short. It might help to remember the jingle that begins,

"How odd
Of God . . ."



Glorious Gospel Hymns

COMPREHENSIVE in its Scope—

703 Great Hymns and Gospel Songs

EVANGELICAL in its Appeal—

Songs of the Victorious Life

ORTHODOX in its Standards—

Compiled with Spiritual Discrimination

DURABLE in its Structure—

Copies now in use after 11 years' service

\$1.25 a copy; \$85.00 a hundred

Returnable Copy on Request

LILLENAS PUBLISHING CO. 2923-G TROOST
KANSAS CITY, MO.

CHURCH PRAYS FOR PEACE

"Pray without ceasing" in the most creative sense of the word has been the guiding maxim in St. Luke's Evangelical & Reformed Church, Auburn, New York, Ralph A. Philbrook, minister, where the congregation began on Sunday, September 6, the third year of using Bishop Henry St. George Tucker's "Prayer for Peace."

Immediately following the opening shots of the Second World War, copies of this classic of "Peace Prayers" were inserted in the hymnals, and the prayer has been used every Sunday as the closing prayer of the order of worship. According to church officials, "The prayer has kept us above the fog . . . where we, a congregation made up of members particularly tracing their ancestry back to Germany and the British Isles, see the truth of the Christian fellowship binding us together in Christ."

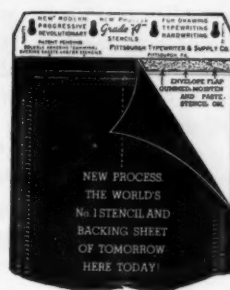
The prayer is as follows: "Almighty God, who art the Father of all men upon the earth . . . most heartily we pray that Thou will deliver Thy children from the cruelties of war . . . and lead all the nations into the way of peace. Teach us to put away all bitterness and misunderstanding . . . both in church and state . . . that we . . . with all the brethren of the Son of Man . . . may draw together as one comity of people . . . and dwell evermore in the fellowship of that prince of peace, who liveth and reigneth with Thee . . . in the unity of the Holy Spirit . . . now . . . and ever. Amen."

St. Luke's Church, Auburn, is also the birthplace of the "American Way Party," an annual fellowship of Jewish and Christian brotherhoods in Auburn, New York, which annually gets the "spotlight" of news coverage agencies.

The Sermon Scrapbook

(From page 46)

ity into our own molds, we naively wonder why it has lost much of its original power! Helen L. Toner in *When Lights Burn Low*; Abingdon-Cokesbury Press.



NOW! Protein and Cellulose "NEW PROCESS" Stencils and Backing Sheets, ONLY \$2.45 for 24, boxed, 6 Dozen, \$6.45, 10 Dozen, \$10.25. All Prepaid Anywhere. Satisfaction Guaranteed.

SELF-FEEDING "PRINTOMATIC" POST CARD STENCIL PRINTER, \$9.50 Complete. AGENTS WANTED. Used Mimeographs. All Duplicate Supplies.

Inks, Tracing Scopes, Art Manuals, Styli, Lettering Guides, Cartoons, Accessories, Typewriter Platens, Duplicate Rollers, Expert Typewriter and Duplicate Repairing. Write

Pittsburgh Typewriter Supply Co.
336-A Fourth Avenue Pittsburgh, Pa.

CHIMES RECORDS

for
CHURCHES

ELECTRIC-MUSIC

RANGERTONE, INC.
73 Winthrop St. Newark, N. J.



CLERGY CLOTHING, CASSOCKS

HEADQUARTERS
for CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLAS • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
121 25 ARCH ST. PHILADELPHIA, PA.

Charles G. Finney*

by William Linnaeus Ludlow

Finney: The Teacher

As a minister Finney was also a teacher. While ministering in New York City, Finney prepared a course of lectures on theology. His theology was not the repeating of empty phrases found in texts on the subject. His views were molded from his experiences and study of the Scriptures themselves. He could not repeat a creed which he did not understand. It was natural that we find in his lectures on theology a sense of authority and conviction. While he did not complete his lectures on theology in final form until he became a teacher at Oberlin College, he made a good beginning with them in his New York pastorate.

Finney's opportunities as a teacher came in the summer of 1835 when he moved to Oberlin where in 1833 a college had been established by John J. Shipherd and Philo P. Stewart. Since the newly formed school had its long vacation in the winter, Finney planned to keep his church in New York city. For two years he spent half of his time with his classes and the other half of his time he spent in New York City. This arrangement was especially difficult for those times. Finding his health impaired, he resigned his New York pastorate in 1837 to devote his full time to the work in Oberlin.

"After I was engaged to come," Finney wrote in his autobiography, "the brethren at Oberlin wrote requesting me to bring a large tent to hold meetings in, as there was no room in the place large enough to accommodate the people. I made this request known to some of the brethren, who told me to go and get a tent made and they would furnish the money." But things did not move as easily and quickly in every respect as obtaining the tent. Finney had no sooner settled to his teaching task in June, 1835, than disaster fell upon the institution. Arthur Tappan who had promised Finney the use of his entire income of \$100,000 a year to support the college awoke the morning of December 16 to find his large New York store burned to the ground. Two years later when the nation faced the panic of 1837, Mr. Tappan suspended his business and went into bankruptcy. This was a blow to Finney but being

a man of prayer he found a way out. Finney's *Revival Lectures*, which were delivered in New York City, had sold extensively in England where there were many persons friendly toward the anti-slavery movement. It was decided to send friends of the college to England and ask for contributions toward Finney's new work in Oberlin. The English who had received Finney's book gave more than thirty-thousand dollars which wiped out the indebtedness of the college.

Throughout Finney's services in Oberlin he was both minister and teacher. For a number of years he preached in Colonial Hall which was completed in 1836. But this hall proved to be too small for his audience. In the summers the big tent was used. But finally a church was built in 1842. Its seating capacity was more than two thousand. In it some of the greatest sermons of Finney's career were preached. He always insisted that teaching and preaching are part of the same process by which the Christian way of life is found. Through the *Oberlin Evangelist* Finney found an even greater audience for his thoughts. During the year 1845-1846 he contributed a series of thirty-two articles on revivals which formed a supplement to his lectures on the same subject.

Finney was no more free from criticism in Oberlin than he was in New England. A humorous incident which illustrates this prejudice toward theological teaching at Oberlin is told by Finney. He was driving one day when he came upon an elderly lady, whom he asked to ride with him. They had gone some distance when she inquired; "May I ask to whom I am indebted for this ride?" Finney told her his name. This announcement startled her. She made a motion as if she would sit as far from him as she could. Then turning to Finney she said, "Why our minister said he would just as soon send a son to the state prison as to Oberlin."

In 1851 when Asa Mahan resigned as president of the college, Mr. Finney was elected to fill the position. This position he held in addition to being professor of theology and minister of the First Church in Oberlin. It is significant to observe that the following year the enrollment of the college increased from 570 to 1020. From the

beginning, colored students sat under Mr. Finney's instruction. He agreed with the original Oberlin Covenant in its hostility toward the use of tobacco and liquor. Tea and coffee were included in the list of items which students and faculty members should abstain from using. In the *New York Evangelist* for August 29, 1835, we find an account of a lecture given by him upon temperance which included these items. It must be said, however, that Finney and his associates never enforced upon others these rules regulating diet, except in the matter of tobacco and liquor. Finney as a teacher and as president saw more to education than the collecting of facts. Education to him was knowing the greatness of God, the value of prayer, the place of Jesus Christ in human life. It was not intellectual verbalism but a changing human process sanctified by God's spirit toward the establishment of lives free from sin. This should still be the primary motive of education.

The Theology of Finney

Modern lack of interest in the study of theology may be traced to two sources. It is due partly to the lack of intellectual interest toward a systemization of religious thought. Moreover, there is also a distaste of theology because of the mechanical manner in which it is accepted by some ministers. Fortunately for Mr. Finney he did not revolt against the forming for himself an intelligent theology of his own creation simply because those whom he heard accepted uncritically doctrines given them through secondary sources and not from the Bible.

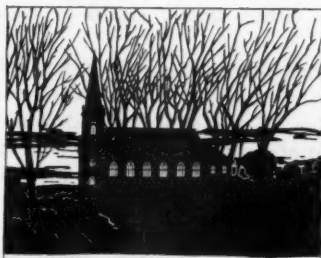
The most influential publication of Mr. Finney is his *Revival Lectures*. One publisher in England sold more than 80,000 copies. It was translated into Welsh. In his first lecture he declared that "a revival is purely philosophical result of the right use of constituted means. It is not a miracle, nor dependent upon a miracle. . . . A revival consists in the return of the church from her backslidings and in the conversion of sinners. . . . It is nothing else than a new beginning of obedience to God." In his second lecture he answers the question: When is a revival needed? It is needed when there is a want of brotherly love, when there is a worldly spirit in the church, when the wicked triumph over the church and

*Concluding installment, first of which appeared in the January issue.

revile Christians, and when sinners are careless and unconcerned.

In his third lecture he gives some information for the promotion of a revival. Taking his text from Hosea 10:12 he asserted that one must examine the state of mind of oneself. There is no value in a general confession of sins. "Your sins" he declared, "were committed one by one; and as far as you can, they ought to be reviewed and repented of one by one." The sins of commission are worldly-mindedness, pride, envy, censoriousness, levity, robbing God, and bad temper. The sins of omission are the want of love of God, the neglect of the Bible, unbelief, neglect of prayer, your want of love for the souls of your fellowship, your own life, and neglect of self-denial. In his fourth lecture we find, what we would expect in the life of Finney, a discussion of prayer. To him prevailing prayer, prayer of the real kind, must have a definite object, must be in accordance with the revealed will of God, must imply a desire for that object commensurate with its importance, must be offered with the right motives, must be persevering in spirit, and must be given in faith. In answer to the critics of his day, Finney has a lecture on hindrances to revivals. A revival is needed whenever a church believes it is going to cease, when Christians consent that it should cease, whenever Christians become mechanical in their attempts to promote it, when Christians become proud, when the church grieves the holy spirit, when Christians lose the spirit of brotherly love, and when a bad spirit prevails among the workers.

A careful reading of *Revival Lectures* will show that Finney was very creative in his method and spirit of conducting revivals. At no time did he demand a certain amount of money for his work. His point of view can be given in his own words to those who desired to conduct revivals: "If those who do nothing to promote revivals continue their opposition, and if those who are laboring to promote them allow themselves to get impatient, and get into a bad spirit, the revival will cease. Let them keep about their work, and not talk about the opposition. It is high time there should be great searchings of heart among Christians and ministers. . . . It is no time to recriminate or to strive, but we must search our own hearts, and humble ourselves before God. . . . The scale is on a poise. If we do not go forward, we must go backward." Such was the spirit of Finney in revivals. He was never interested in arguing points about theology. Only mediocre men do that. His was an intellectual and moral



ENTER TO LEARN
AND GO FORTH
TO SERVE



STAINED GLASS EFFECTS

At Low Costs

Through the use of "Windowphanie" plain glass windows can be transformed into rich, colorful designs. Easily applied.

Ask for free samples

65 Fifth Avenue C. M. MALZ New York City

desire to get right with God that he might be used of him.

Mr. Finney had a humorous tract entitled "How to Preach so as to Convert Nobody." The fifty-two rules he suggests will amuse readers of *Church Management* who must prepare a sermon or two a week. He begins by saying that "your supreme motive be to secure your own popularity; then, of course, your preaching will be adapted to that end, and not to convert souls to Christ." Let your sermons be flowery, ornate and quite above the comprehension of the common people, let them be sparing of thought, then you will convert nobody. Just preach to please, speak in such a manner that your sermons flow beautifully until your hearers will say: "It was a beautiful sermon." Then you will be preaching something which nobody will remember. Be sure that you talk about sin in general terms. Don't picture it in your community. Select your themes so that you will compete successfully with worldly pleasures of the day. You can beat them but nobody will remember what you are saying. Be careful not to testify from your own personal experience of the power of the gospel, lest you produce the conviction upon your hearers that you have something which they need. Finney might have entitled this little tract: "Temptations of the Ministry."

Five years after teaching in Oberlin Finney prepared for class use a volume
(Turn to next page)

COLOR POSTERS

will preach to thousands and keep your church before all the people all of the time

Our series of illustrated religious messages—24"x36"—posters in oil colors can be used over and over again. Serviceable for years.

FOR USE IN YOUR PRESENT BOARD OR ONE WE CAN SUPPLY

Make your church preach to thousands seven days a week.

Send Postcard for particulars and prices

National Religious Art Program, Inc.

41—08 149th Place

Flushing, New York



GOWNS

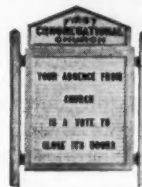
FOR THE PULPIT and CHOIR

BY EXPERIENCED CRAFTSMEN
CHOIR ROBES—\$3.00 Up
Cotrell and Leonard, INC.

Established 1832
398 Broadway, Albany, N. Y.

• QUALITY MATERIALS
• DEPENDABLE SERVICE

Electric Lighted CHURCH BULLETINS



Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please be sure to mention name of your church.

Service Rolls—\$15.00 Up

THE ASHTABULA SIGN CO.

Department C

Ashtabula, Ohio

PIPE ORGANS

AUSTIN ORGANS, Inc.

Hartford, Conn.

Inquiries Welcomed

Charles G. Finney

(From page 49)

containing outlines of his lectures on theology. They covered a multitude of subjects. Finney did not write book reviews but whenever a book on theology appeared in which he thought it contained error he would write a letter to the *Oberlin Evangelist* in order to correct the statements. He objected to the representations of Christianity which "throw around and over it a fanatical or a melancholic or a superstitious cant, whining, grimace, or a severity and hatefulness that necessarily disgust rather than attract the enlightened mind." On the other hand, he thought it was equally fatal if religious attainments are held to be desirable, but beyond our reach. It was Finney's aim in his interpretation of Christianity to elevate the standard of practical attainment by insisting upon the unlimited privileges of the believer.

Finney believed that the doctrinal parts of the New Testament were inspired but that the historical parts, or the mere narrative, are not inspired. However, in concluding a discussion of the authority of the Bible, Finney believed that "those who have called into question the plenary inspiration of the Bible have, sooner or later, frittered away nearly all that is essential to the Christian religion." All the chapters upon the attributes of God in Finney's preliminary volume, show his strong grasp of the fundamental problems of philosophy. He argues the existence of God from the demands of our moral nature. Other considerations are recognized as confirmatory of the moral argument.

In his analysis of the human mind, Finney distinguishes between the sense, which receives impressions from the outside world; the understanding, which takes up, classifies, and arranges the objects and truths of sensation; and the will, which, in presence of the motives presented by the sense and reason, commits the life to an end which is good or bad. In a tract entitled "The Psychology of Righteousness" Finney answers in part the question concerning what constitutes right and wrong and how we should be able to distinguish between those two concepts. Since our life proceeds from choices, by consciousness we know that our lives demand "perfect, universal love or unselfish benevolence." The teaching of the Bible and of our own physical natures is such that "when we render this obedience (to the laws of God) we are so adjusted in the will of God that we have perfect peace." He believed in the simplicity of moral action. The will is like a train; whatever movement it has must be in one of two directions. Every act of

man is either wholly sinful or totally holy.

Regeneration was, in the view of Mr. Finney, the beginning of an entire consecration of the soul to God and the interest of his universe. This consecration is practically secured by intensifying the motives to holiness. As the soul is moved to righteousness by the truth, this is brought about only through the enlargement of the sinner's conception of truth. What Finney aimed to impress upon the Christian public was, that such agencies as the church, God, and the Holy Spirit which secured entire consecration at the beginning of the Christian life might rationally be expected to secure afterwards a permanent state of consecration, and that is what he meant by the term "sanctification." In a number of letters which Finney wrote to his friends in America while he was preaching in England, we find him repeatedly referring to the low standards tolerated and aimed at by so many professing Christians. He attributed this practice to the current belief that it was impossible for anyone to attain perfect sanctified life.

The key to the theological system of Finney may be found in his interpretation of prayer. His prayers were always a most interesting and affecting part of the services at Oberlin. In the summer of 1853 Finney was called upon to offer prayer for rain. It had been very dry that summer. The pastures were burned and crops were scorched. He did pray for rain. When he had been preaching ten minutes, it began to rain. When the rain began to come in torrents, he stopped and said: "I think we had better thank God for the rain." Then he gave out the hymn: "When all thy mercies, O my God.

My rising soul surveys;
Transported with the view, I'm lost
In wonder, love and praise."

When he was called upon to offer prayer at the dedication of Council Hall at Oberlin College, he said he was embarrassed because the building was not finished and further it was not paid for. "But" he concluded "I remember that I have often offered myself to God, and I am far from being finished yet, and why should I not offer this house just as it is?"

Finney Today

A sesquicentennial celebration of any person or institution must, if such a memorial be given, possess certain merits for us today. As a minister of the gospel, Mr. Finney was never satisfied with someone else's interpretation of the scriptures. He never accepted a creed and then repeated it with his tongue in his cheek. He was impatient with some clergy of his day who took a narrow professional point of view in

their work. His ambition was never to occupy the largest pulpits—although he did preach in the largest churches in American and in England. His ministry was centered about the simple motto which was on a banner strung across his tent in Oberlin: "Souls at any price and under all circumstances." There was a moral and intellectual earnestness which characterized all of his work as a minister. Upon this was founded the sure and certain conviction that he had a message for the world.

As an educator Finney showed the absolute necessity for the moral basis of the training of the intellect. As a teacher he possessed such a clear and intelligent view of his subject that his definitions were called by his students "logic on fire." As college president, as professor of theology, and as minister of the First Church in Oberlin, Finney forms an excellent example for the American clergy today. Fearless, yet friendly, intellectual yet humble, Finney emphasized the necessity for both church and school to define exactly what they want to do. Then through all the strength of their members be doers of the word and not simply listeners and dreamers.

COURT DENIES FREE BUSES TO PAROCHIAL SCHOOL PUPILS

Louisville, Kentucky—Unless Catholic authorities appeal to still higher courts or for a rehearing on a decision of the Kentucky Court of Appeals, students of Catholic parochial and private schools must find new means of transportation to their classes by January 17.

The appeals court reversed a Jefferson County circuit court decision on an act of 1940 and ruled that free transportation in public school busses cannot be provided for pupils of parochial schools.

The court's opinion was unanimous, with the entire court present, and was based on a Kentucky constitution provision which limits use of taxes to public purposes.

THE ST. NICHOLAS CLUB

St. Nicholas Club for Service Men, 16 West 48th Street, New York City, conducted by the Collegiate Church of St. Nicholas, is on a full-time basis. This beautifully equipped club, with a large staff of volunteer workers, is doing a splendid job.

CHURCH BUS SERVICE

Five churches of New Canaan, Connecticut, cooperate in supporting a bus service publishing the routes, stops and time schedules in the local paper and sending postal card notices to their membership.

The Educational Program of a Small Town Church

by John A. Lampe

Mr. Lampe is the minister of the First Presbyterian Church, Jerseyville, Illinois. Jerseyville has twelve organized churches, two of which are Roman Catholic. The smallest church in membership is the Seventh Day Baptist with twenty members; the largest, the Baptist with 700. From this background you can pick up the story of a church organized for education.

MY church is in a town of 4,800 population. The surrounding county has 8,000 more people. The church has 425 members now. The Sunday school has 200—not counting the home department. One-fifth of my members live on farms, and over half are farm owners. There are 298 resident members, ninety-five non-resident, twenty-two men in the armed forces and ten young people away at school or in defense factories. The resident members represent 168 family units, and of these 112 are past fifty and only one of the 112 has a child under eighteen. There are 101 resident men and 197 women.

The town presents the following competition to the church: two theaters, a bowling alley, two pool halls, twelve fraternal organizations, six civic organizations, farm bureau, and very active political parties. There are two schools.

The pool halls and one theater are the only parts of the above list that are not operated by or headed by members of my church. The church has to meet very serious competition from these non-Christian organizations for the time and talents of its members.

Three other problems confront us in planning a church program: age gaps between various groups within the church; a local four-year high school that holds the youth in a group while denominational educational materials are prepared for junior high and senior high groups; and a church building erected in 1882 without enough rooms.

The activities of the church are divided into two groups: those which are scheduled regularly, and others scheduled infrequently. The former included: Sunday school, a Sunday service, Sunday evening high school age youth meeting, choir practice and a women's sewing circle. Monthly activities include: three board meetings, women's Bible class business meeting, missionary meeting and guild for young women. The latter includes: vacation

church school, Saturday morning mission school for grade school children, summertime high school missionary society, brotherhoods and leadership training schools.

The church has no Sunday evening service so Mrs. Lampe and I share the leadership of the high school group. At first we tried the regular one hour service of song, prayer, Bible reading, and the presentation of a theme. This type of meeting was not attractive. We made some changes in the program and felt that if the parents were informed about what we were trying to do they would encourage their children to attend the meetings. Therefore we arranged to meet for a buffet supper in the home of a different family each Sunday evening until we had been in each home represented in the group. We met at six, had a light meal, held our program and afterwards played games. After we had been in each home once we moved the meetings to the church. Each person brought a dish of food and we all shared our pot luck together. The church room was too large so we moved the meeting across the street to the manse, and we have had good meetings and good attendance.

We discovered that the group was not well acquainted with the Bible and was poorly supplied in the realism of Christian ethics and motives. These needs were met in part by using some of our own denominational materials and programs selected from other sources.

Recognizing the need of guidance in the choice of literature, we had each member of the group read, outline and report on a significant biography or religious book. On another occasion a four-month-long communicant's class was held for the whole group. Several years later our denomination's confession of faith was studied chapter by chapter. To broaden their understanding of world conditions, and to show

(Turn to next page)



CHURCHES NEED TRAINED LEADERS

If the fabric of civilian life is to be maintained in wartime and men are to be released from pastorates to become chaplains, the seminaries must keep on training ministers and workers in religious education.

The Chicago Theological Seminary
Albert W. Palmer, President

5757 University Avenue, Chicago, Illinois

Church Bulletins

AND

Announcements

PRINTING
MIMEOGRAPHING
and
OFFSET

produced at a nominal charge

Prices quoted on request

ARROW LETTER SERVICE

NATIONAL BUILDING
Cleveland, Ohio

CHOIR PULPIT ROBES



"A Pulpit Robe is an Ideal Gift for YOUR Minister"

WRITE for Free Booklet
"Let Music Help You"

COLLEGIATE CAP AND
CHAMPAIGN, ILL. GOWN CO.

CHICAGO - COLUMBUS - 366 5th Ave., N.Y.C.

FILMS FOR THE CHURCH

A selective rental service. High quality films only. Manuals provided. Distributors of Religious Teaching Pictures.

Write for Information

Religious Film Service
Richmond, Illinois

PULPIT FURNITURE

Chairs. Communion Tables.
Baptismal Fonts. Etc.

Fine furniture at factory-to-church prices. State your needs.

DE MOULIN BROS. & CO.
1163 S. 4th St.
GREENVILLE, ILLINOIS



The Educational Program

(From page 51)

the influence of religion in other lands, we made a study of the religious beliefs



There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

ATLANTIC CITY, NEW JERSEY A SHORT WALK TO THE CHURCH OF YOUR CHOICE

When in Atlantic City, you will find the Hotel Runnymede, located on beautiful Park Place and free from the noise of traffic, but a few minutes walk to whatever church you wish to attend.

Here at this lovely hotel, you will find bright sunny rooms, an enclosed Solarium and open Sun Deck overlooking the Boardwalk and Ocean, good wholesome food properly prepared and a cordial personnel that anticipates your desires.

NO LIQUOR SERVED

For Moderate Rates and
Illustrated Folder, Write

EVERETT J. HIGBEE, Manager

The
Runnymede

PHILADELPHIA

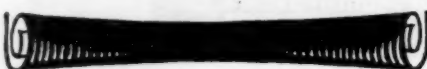
ROBERT MORRIS—Arch and 17th Street. 203 rooms—\$2.50 up. In the heart of Philadelphia. Running ice water, private baths in all rooms. Banquet and meeting rooms. Louis E. Pike, Mgr.

THE WHITTIER—140 North 15th Street. Owned and operated by Philadelphia Young Friends Association. Rooms with running water—\$1.50 to \$2.00. With private bath—\$2.50 up. F. M. Scheibley, Mgr.

* * *

SWARTHMORE, PA.

STRATH HAVEN INN—A suburban hotel. Rooms with running water—\$1.50 to \$2.00. With private bath—\$2.50. F. M. Scheibley, Owner and Mgr.



held around the world. Each student reported on a different religion.

The most interesting and helpful program was one designed to meet a need unmet by the local high school. We studied vocations. Outside speakers representing the following occupations spoke: ministry, nursing, medical work, law, business and selling, mechanic, home-making, farm adviser, undertaker, banker, educator, newspaper editor and missionary. Each speaker was a guest at the supper before he spoke.

Each speaker had to answer the following questions: 1. Exactly what do you do? 2. What are the educational and personality qualifications for your work? 3. What are the financial returns for your work? 4. What are the spiritual satisfactions you find in your work? 5. What is your contribution in your work to the life of the community and the world? 6. What is the future in your work for the young people whom you are addressing?

With this group we had parties, picnics or field trips to points of historical interest around the state at least once a quarter. The church paid half the expenses of this group to attend the denominational youth conferences and institutes.

Education Through Church Boards

Another phase of our educational program centers in the church boards. They are four in number: session (overall supervision), deacons, trustees and deaconesses. I think the strength of the local church depends very largely upon its boards. If they are active and alert, the church will be strong. I have found that one of the best ways to insure alertness and action is to keep the board members accurately informed. To that end I call upon my board members frequently to give them up-to-date reports on the current affairs and needs of the church. I make liberal use of the promotional materials from our denominational mission and education boards to give the local laymen an understanding of the broad scope of Christian activity being carried on by our church.

Training leaders has been not so much a matter of having a course with a text-book and classes, as it has been frequent situation-facing meetings with the individual members of the church boards. The success of this method is seen in the session's interest in and approval of the Sunday school reorganization, the increased giving to benevolent causes, and a completely successful repair campaign carried out by the trustees.

The third phase of the program is the Sunday school. A recent survey revealed that 100 children were living

within walking distance of our church who had never attended a Sunday school. To draw them to us we are presenting a half-hour free motion picture show just before the Sunday school hour. The show will include travelogues, cartoons, educational features as well as religious films.

The session has approved the following program requirements:

In the cradle roll infants will be brought together to play at a table as good neighbors while hearing Bible stories on neighborliness and love.

The beginners will have handicraft, memory verses such as John 3:16, and the learning of stories like the Good Samaritan.

The primary will have handicraft, and for memory work—Psalm 23, the Ten Commandments, and stories such as those of Jacob, Moses and Samuel. They will also begin learning the easier hymns.

The juniors will do handicraft for others. Their memory work will include the Beatitudes, I Corinthians 13, Psalm I, and stories of Jesus, Paul, Livingstone and Schweitzer (or some other attractive modern Christian). Continue the learning of hymns.

The intermediates will place special emphasis on the learning of great hymns, and in these years a basis will be laid for the development of a personal theology.

The seniors will study the Bible in the light of its original setting so that all appreciation of its meaning can be had.

The young people and adults groups will study Christian doctrine and the application of doctrine to life.

This program is by no means fully developed, but it is the beginning of a program which we hope will begin to bear fruit in the life of our church twenty years from now in stronger Christian leaders.

A fourth phase of our educational program remains to be mentioned. It is our church paper. It is a mimeographed affair, and last year was published on a weekly basis. This year it will appear monthly. For some reason we have a large number of non-resident members. Heretofore these people have been carried on our books, but in reality have not been a part of the life of the church. The paper was published to keep all members informed of the total church program—both local, denominational and interdenominational. It has had the very happy result of bringing back into active fellowship many people, both resident and non-resident, whose relationship to the church had been for years purely nominal.

CHURCH FINDS COMMUNION CARD BUILDS ATTENDANCE

Under the leadership of Harry M. Savacool, a recent pastor, the White Church on the Hill (Methodist) of Trucksville, Pennsylvania, decided about three years ago to keep a permanent record of the attendances of its members at the Holy Communion. The pastor felt that such a system of records could and should be used to stimulate attendance at the communion services. The permanent record of attendances is kept in a roll book. A 3x5 card is used in the church for communicants to register their communion. It is these registration cards that are used to stimulate attendance. Those that are turned in at the current communion are carefully brought up to date from the permanent record and new



cards are properly made out for all of the absentees. These cards are arranged alphabetically by families. Before the next communion envelopes like the one displayed are printed. The cards for a family are placed in an envelope and the week before the communion these are distributed to the proper homes by the Unit Leaders. In case of members who have been absent from all of the recent communions a special sticker calling attention to this fact is attached to their card.

THE WHITE CHURCH ON THE HILL

Enclosed you will find your

COMMUNION REGISTRATION CARD

Our next observance of the Holy Communion will be
Sunday, July 6th at 8:30 a. m. and 10:30 a. m.

It is very important that every Christian partake of the Holy Communion regularly. This church keeps a permanent record of the Communions of each member. You will find your record on your card enclosed. If it is not correct please make any correction necessary. Then be sure to attend the next Communion. It is a Sacred Duty. Bring your card properly marked and place it in the pew card holder.

This copy appears on the envelope which contains the Communion Card

Communion Registration Card

THE WHITE CHURCH ON THE HILL

The Holy Communion is the most sacred service of the church. It should never be neglected by Christian people. In order that our people may not forget we provide this record card. If you Commune check the proper date square, sign your name and leave in the pew card holder. Each member's record is kept on the church records.

Present

Previous	1940	1941				1942
Six	Dec. 24	April 10	July 6	Oct. 5	Dec. 24	April 2
-----	()	()	()	()	()	()

Sign Here

The Card

And, finally, a sticker such as follows is attached to the cards of those who have been delinquent.

"We have no record of you attending HOLY COMMUNION since July, 1939. Christians should not neglect the HOLY COMMUNION"

A Reminder to Pray for the Boys

A beautiful church roll in national colors—framed and glazed. Removable name cards. Two sizes. Attractive prices.

U. S. and Church Flag Sets. Also the Service Flag. Celanese taffeta or wood. Write for details and prices. WM. H. DIETZ, Dept. 25, 10 S. Wabash, Chicago



BRUNSWICK FOLDING CHAIRS

FOR EVERY USE

WRITE FOR DESCRIPTIONS AND PRICES

BRUNSWICK SEATING CORP.
LAWRENCEVILLE, VIRGINIA



CENTRAL UNIVERSITY (estab. 1896) has enabled hundreds of ministers to complete their university work by correspondence. Competent faculty. Individual instruction.

Reasonable fees . . . Write for further information and catalog

CENTRAL UNIVERSITY

Irvington, Indianapolis, Indiana

CHURCH FURNITURE

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request
REDINGTON CO., Dept. B, Scranton, Pa.

THE MASTER'S PENCE BANK

This little bank, 3 inches high and 2 3/4 inches in diameter, can be a steady source of revenue for church work. Directions for use, including two prayers to be used as grace at meals, is printed on the bank. A place is provided for writing the date that the banks are to be returned. Further information sent on request. 5c each—50c per doz.—\$3.75 per 100

CHURCH WORLD PRESS, Inc.
616 East St. Clair Avenue Cleveland, Ohio



PULPIT & CHOIR GOWNS

Pulpit Hangings, Altar Cloths, Bible Markers, Communion Linens, Embroideries, Fabrics

Custom Tailoring for Clergymen

1837 Marking 106 years of service to the church and clergy 1943

COX SONS & VINING, Inc.
131 EAST 23rd STREET, NEW YORK, N. Y.

THE SCRIPTURES



Motion Pictures and Film Strips

Christ-centered, soul-winning visual aids produced by Christians. Literature upon request.

SCRIPTURES VISUALIZED INSTITUTE

125 WEST HUBBARD STREET CHICAGO, ILLINOIS

A Whole Year for \$1.00

THE ILLUSTRATOR

makes Sunday-school teaching a pleasure!

Write for Samples and Special

Introductory Prices for Sunday Schools

THE ILLUSTRATOR

Myerstown, Pa.

The Ministry of Pain

by Waymon Parsons*

MOST people who have successfully come to terms with life are not at all disturbed by the fact that life will always have its ups and downs. They have reconciled themselves to the truth that every life must taste of joy and sorrow, pain and pleasure, darkness and light. We must take the bitter with the sweet. It doesn't take much thought to realize that life cannot be all sweetness. That would turn life into one continued desert, and even the most delicious desert would soon become tasteless and insipid if it made up our sole diet. Neither can life be all sunshine, the boasts of the Florida and California Chambers of Commerce notwithstanding. There have to be occasional rains, here and there a cloudy day, sometimes a storm. The Arabs have a proverb to this point, which says, "All sunshine makes a desert." How true this is—whether in the wide open stretches of Arabia or in a man's soul. Either is likely to become dry and barren if it is blessed with nothing but sunshine. All sweetness gives us nothing but *dessert*. And all sunshine gives us nothing but *desert*. Man, in his right mind, would not care to live if life were made up solely of either.

But those who have found life most satisfying have not stopped with the mere statement that life must have both ups and downs, both pain and pleasure. They have gone on to the more difficult task of learning how to face either with poise and confidence. They have acquired the necessary art of using both to enrich and strengthen life. Like a good cook who uses ingredients both sweet and bitter to produce palatable food, these people have learned how to handle the sweet and bitter experiences of life to produce well-balanced and beautiful character. Whether walking on the mountain tops or through the valley of shadows, they can say with St. Paul, "I know both how to abound and how to be abased."

What are the secrets of such a life? How is it possible for man to handle all the pain and suffering and bitter experiences that come his way without allowing his life to become hardened and embittered?

I

To begin with, our man of deep and intelligent faith realizes that God does

not deliberately send the pain that causes him misery of mind or body or heart. This is an important point. So long as man feels that his suffering, which may be unearned and undeserved, has been intentionally visited upon him by God, he is apt to grow resentful and bitter. Man can always stand up under any suffering which he knows he has brought upon himself. But if he must credit his undeserved and innocent suffering to the deliberate action of a vengeful God, it is difficult for him to accept it graciously and use it to any benefit.

For this reason it is only just to God to absolve him from such deliberate sending of pain. If we would learn how to accept and use such suffering, we must understand the difference between believing that God deliberately sends specific experiences of pain, disease and death to cause us anguish, and believing that God has put us into a universe where the chances of suffering are present and possible because of the ignorance or folly or sin of us or our fellowmen.

As Leslie Weatherhead has put it in his helpful little book, *Why Men Suffer*: "It is one thing for a man to take another man by main force and push him under huge rollers; it is quite another thing to give a man a job in a shop where rollers are, and where he may get injured if he is careless. . . . If I give my boy a pair of skates, I make it possible for him to get a bad bump. That is quite a different thing from taking him by the neck and banging his head on the sidewalk."

Just so, it helps us to face and accept the bitter experiences of life if we can realize that they have not been deliberately visited upon us by God; that they are simply included in the scheme of things, and that God himself sympathizes and suffers with us when we are caught in any of the world's possible pain. That secret will keep us from becoming bitter toward God and help us a long way toward surmounting our suffering.

II

From this point, let us turn to another insight that has helped multitudes of people to face and overcome the bitter experiences of life. I refer to the oft-proved fact that many bitter experiences can be conquered or

changed by our refusal to let them really get at us. The way in which we handle them, the way we take hold of them, and what we do to them will determine in a large measure just what they will do to us. When a man is trimming a rose bush, he is careful to take hold of the stems of thorns in such a way as to not be pricked. We should be just as careful in handling the thorns of life. We shall be pricked occasionally, but the number and damage of the pricks will be lessened by our own refusal to take hold of the thorns in the wrong manner.

One's attitude in handling the bitter experiences of life is well illustrated in a book written by Archibald Rutledge, hunter and naturalist. He describes how he left one morning for a day's hunting on an island. Taking a negro hunting companion, he set out across a perilous stretch of water and after a most difficult crossing succeeded in beaching the boat among the rushes on the island. Reaching for their hunting equipment, they found that they had left their guns at home. Rutledge was bitterly disappointed, but instead of flying into a rage, he decided that he would simply roam the island as a friend to the wild animals and see what he could find. All day he walked and his delight increased as the hours went by. He wrote in his book a few years later that he had learned more on that day than on any other day of his outdoors experience. But one of the most important things that he must have learned on that day was the manner in which a bitter situation may often be turned into a sweet and lasting experience.

Now, of course, his situation was not so terribly bitter, nor does it at all compare with many of the dark experiences that we must face. But his technique for handling it will prove just as valid and valuable no matter how bitter our experiences may be. By our own self-control and undefeated attitude we may keep the black despair of pain and suffering from getting inside us and robbing us of any chance to conquer our circumstances.

III

We are ready now to consider the most important part of our theme. For we must answer the cry of those whose suffering is such that they cannot escape it or lessen it in any manner.

*Minister, Central Christian Church, Sharon, Pennsylvania.

They may admit the truth of our first point, that God is not deliberately making them suffer. They are willing to admit the truth of our second point, that many bitter experiences can be controlled or changed by our refusal to let them get at us and conquer us. But their pain and suffering is of a different nature. It cannot be changed. It is inescapable. It has to be endured. What possible ministry may such pain play in their lives?

It is here that we come to the core of our message. For we still believe that even pain of the most bitter and severe nature may perform a ministry for us. Inescapable as it may be, we can still do more than merely endure it. We may, with God's help, learn to use it rather than be abused by it.

Dr. Arthur Gossip, one of the wisest of British preachers, reminds us that Wordsworth's greatest inspirations had a way of coming to him in the night, and that he had to teach himself to write in the dark that he might not lose them. "We, too," adds Dr. Gossip, "had better learn this art of writing in the dark. For it were indeed tragic to bear the pain, and yet lose all that it might teach us." How true!

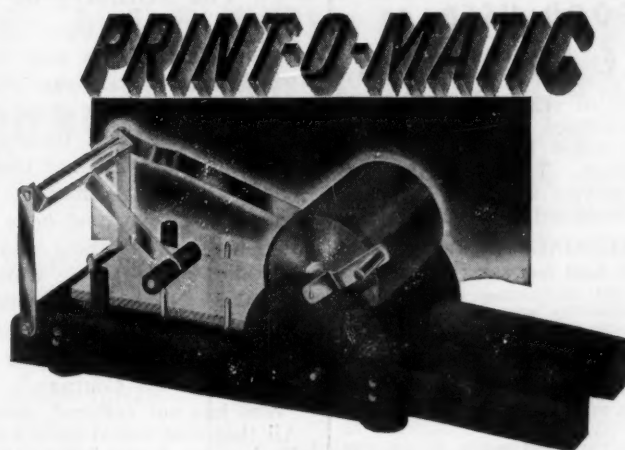
If we would only keep our faculties alive and open for whatever suffering may have to teach us, we may never have a more effective teacher. Such is the truth so aptly expressed by a Pennsylvania poet, Florence Earle Coates: "Ah me! the prison house of pain!—what lessons there are brought! Lessons of a sublimer strain than any elsewhere taught; Amid its loneliness and gloom, grave meanings grow more clear, For to no earthly dwelling place seems God so strangely near!" May we speak of the ministry of pain? Of course we may and must. We must never become so concerned with what suffering does to us that we forget what suffering may do for us.

Who among us has clearer sight into the things that matter most in life than he whose eyes have been washed with bitter tears? True, there is a lot of darkness in the life of one who is suffering. But just as it is possible to see the stars only at night, so there are many things in life that can be seen only in the darkness of pain and misery.

Who among us has a keener appreciation of the true joys of life—health, home, family and friends—than one who has suffered ill health and has had to depend upon the ministrations of others?

Who among us has a more highly developed sympathy and understanding than one whose strings of life have been drawn tight through suffering and tuned so sensitively by pain?

(Turn to next page)



Printomatic - Automatic Self-Feeding Post Card Stencil Printer

Prints Up to 2,000 Post Cards, or Paper Same Size as Cards, Per Hour

A WONDERFUL TIME, LABOR AND MONEY SAVER

Machine is inked from inside open drum, just like a big standard machine. It will print anything you Hand-write, Typewrite, Trace or Draw on Stencil, such as Notices, Announcements, Tickets, etc. It is the long looked for Satisfactory Post Card Printer.

Printing Stencils are Standard Blue with Silver Top Printed Scales, Numerals, etc. They are only \$1.50 per quire of 24—about 6 cents for each job of printing.

We are glad to be able to offer this Valuable Pastor's Assistant to our subscribers, for we understand from reliable sources that Ministers throughout the country are installing PRINTOMATIC to make their equipment complete.

The Total Price for Machine, Including \$2.35 Worth of Starting Equipment, Stencils, Ink, Hand Writing Stylus, etc. is ONLY **\$9.50**

F. O. B. Pittsburgh, Pennsylvania

ORDER YOURS TODAY WHILE THEY ARE AVAILABLE, for they are made of Durable Sheet Steel, and steel is scarce.

ORDER BLANK

CHURCH MANAGEMENT, 1900 Euclid Avenue, Cleveland, Ohio

O. K. Here's remittance for \$9.50 for one Printomatic Post Card Printer complete with \$2.35 worth of supplies. I understand Printomatic is guaranteed for one year, and that if I should not be pleased with machine, I have the privilege of returning it within 30 days and you will refund this \$9.50 Security Deposit.

Send Printomatic Complete to

Name _____

Street Address _____

City _____

State _____

VESTMENTS for CLERGY and CHOIR

ALTAR LINENS, EMBROIDERIES
MATERIALS BY THE YARD, TAILORING
Send for our new Catalogue

J. M. Hall, INC. 417 FIFTH AVENUE
NEW YORK

American Distributors for Jas. Powell & Sons, Ltd.
Stained Glass — London, England

FOLDING CHAIRS

Brand-New Steel Folding Chairs.
Full Upholstered Seat and Form-Fitting Back. Rubber Feet. Send for Sample. \$21.50 Dozen.

Redington Co. Dept. 90 Scranton, Pa.

20TH CENTURY QUARTERLY

Thomas Curtis Clark, Editor
For Better Teaching, Deeper Study, Firmer Faith. The leading Lesson Quarterly of young people and adults. Based on International Uniform Lessons. Sample copy Free. Write today.

THE 20TH CENTURY QUARTERLY

407 S. Dearborn St., Dept. CM, Chicago, Ill.



CHOIR GOWNS

PULPIT VESTMENTS

Hangings-Ornaments-Fringes-Furnishings and Supplies

CATALOG, FREE ON REQUEST

The C.E. WARD Co. New London, O.

GOOD USED OFFICE EQUIPMENT

Many types of office machines have been discontinued for the duration. The items below have been put in good condition. They will give satisfactory service and may be purchased without priority rating.

ADDRESSING MACHINES

Elliott No. 80, hand feed.....	\$ 60
Elliott No. 150 Cardvertiser, automatic feed. Combination post card printer and addressing machine, like new.....	130
Elliott No. 98, automatic post card printer	70

DUPLICATING MACHINES

A. B. Dick No. 90, automatic feed. Nearly new	\$ 95
A. B. Dick No. 77A, hand feed.....	45
A. B. Dick No. 76, hand feed.....	35
A. B. Dick No. 78B, automatic feed.....	170
Rotospeed, hand feed.....	25
Speedoprint, automatic feed.....	28
Multigraph Junior No. 40 with Flexo Type-setter	80

In addition we have complete service items such as stencils, ink, trays, styli, tracing scopes, gelatine duplicators, etc.

Complete address stencil embossing service—metal and fibre.

Write for our free, money-saving price list of machines and supplies

ADDRESSING AND DUPLICATING MACHINES CO.

328 Erie Building Cleveland, Ohio



Harmonically Tuned

Deagan Carillons

CROWNING TOUCH TO A BEAUTIFUL CHURCH

● Automatically played, richly beautiful in tone . . . yet available for as little as \$7790. The perfect answer to the quest for a truly distinctive memorial. Interesting particulars on request.

J. C. DEAGAN, Inc.
190 Deagan Building, CHICAGO

The MEMORIAL SUBLIME

✠ HENRY KECK ✠

STAINED GLASS

STUDIO 1010 W. GENESEE ST. SYRACUSE, N.Y.

HIGHEST SKILLED CRAFTSMANSHIP
ORIGINAL DESIGNS

SEE THE

Peabody LINE

OF
FOLDING-AUDITORIUM-CHOIR
AND SUNDAY SCHOOL CHAIRS

Write for Catalog and Prices

PEABODY SEATING CO.
BOX 7, NORTH MANCHESTER, IND.



The Ministry of Pain

(From page 55)

One of America's most beloved and widely read poets, Grace Noll Crowell, became a poet only after she had had her eyes and heart purged and chastened and strengthened through bitter months of lonely suffering. Today, her poems bring joy and hope and power to a multitude of those who must walk the hard path of pain which she once traveled. No surer sounding of experienced truth beats through any of her poems than in the following taken from her "Songs for Courage."

"Who has not suffered, does not know
All that God would have him know.
He has not learned the patient trust
That those who suffer bravely, must.
He has not seen Faith's star arise
Above the blackest midnight skies.
Nor clung to Hope that lights the way
Across the grayest, bleakest day;
Nor waited, quietly aware,
Of God beyond unanswered prayer.
He has not known how deep a peace
May follow some sweet, sure release.
Who has not suffered, does not know
All that God would have him know."

This is not to say, of course, that suffering is worth so much that we should deliberately seek it. No one wants pain or suffering. Rather, it is to say, that every life, whether or not it wants or seeks pain, will have its share; and when it comes, to linger long or briefly, we should be prepared to make the highest use of it. Christ wanted no cross. But when he found that his life and mission made a cross inescapable, look what he did with it! He turned it into a shining symbol of redemption and release. What he did, every Christian can do. He can accept every cross of pain and suffering that falls across his pathway and make it minister to his own spiritual growth and redemption. He can wring from such bitter experiences a deeper and clearer vision of life's meaning, a fuller and richer knowledge of life's purpose, a more sensitive sympathy for all his fellowmen, and a keener appreciation for all the real values of life.

Jacksonville, Tallahassee, Orlando, Avon Park, West Palm Beach, Pensacola and Gainesville.

ABRAHAM LINCOLN WRITES ON EXCEEDING CONSTITUTIONAL POWER

"It was in the oath I took that I would, to the best of my ability, preserve, protect, and defend the Constitution of the United States. I could not take the office without taking the oath. Nor was it my view that I might take an oath to get power, and break the oath in using the power. I understood, too, that in ordinary civil administration this oath even forbade me to practically indulge my primary abstract judgment on the moral question of slavery. I had publicly declared this many times, and in many ways. And I aver that, to this day, I have done no official act in mere deference to my abstract judgment and feeling on slavery. I did understand, however, that my oath to preserve the Constitution to the best of my ability imposed upon me the duty of preserving, by every indispensable means, that government—that nation, of which that Constitution was the organic law. Was it possible to lose the nation and yet preserve the Constitution? By general law, life and limb must be protected, yet often a limb must be amputated to save a life; but a life is never wisely given to save a limb. I felt that measures otherwise unconstitutional might become lawful by becoming indispensable to the preservation of the Constitution through the preservation of the nation. Right or wrong, I assumed this ground, and now avow it. I could not feel that, to the best of my ability, I had even tried to preserve the Constitution, if, to save slavery or any minor matter, I should permit the wreck of government, country and Constitution all together."

—Letter to O. G. Hodges, April 4, 1864.

FAMILY COUNSEL BUREAU

Pittsburgh—Appeals for aid received from Allegheny County families requesting advice on problems of marriage and on child behavior has resulted in the setting up here of a new Marriage and Family Consultation Bureau sponsored jointly by Pittsburgh Council of Churches and the Family Society of Allegheny County.

A leaflet has been mailed to 5,000 churches in the county, reporting that the new bureau "offers the services of a professional counselor to married couples and young people contemplating marriage, to families troubled by unhappy relationships, to parents puzzled by difficult behavior of their children."

TAMPA CHURCHES HAVE SERVICE CENTER

The Ministers' Association of Tampa, representing forty churches, now operates a downtown Service Men's Center with a full program of activity. Assisting in administration is an advisory committee of business men. A women's committee is in charge of activities. The Sarasota County (Florida) Defense Council constructed a Service Men's Center for Negroes with funds raised locally. Its good effect on community morale was noted. Ten Florida communities are operating their own Negro Service Men's Centers. These are at Sebring, Sarasota, Tampa,

FOR LENT AND MONTHS BEYOND



Size of Booklet 6 1/2" x 3 1/2"

A DEVOTIONAL GUIDE FOR WARTIME

This little booklet offers definite plans for wartime devotions. First there is given an outline for reading and prayer for each day of the week. Then follow miscellaneous prayers for various occasions.

The weekly program is as follows:

SUNDAY: GOD
MONDAY: THE PURPOSE
OF LIFE
TUESDAY: MY LIFE HAS
A PURPOSE

WEDNESDAY: JESUS
CHRIST
THURSDAY: OUR NATION
FRIDAY: THE CHURCH
SATURDAY: PEACE

The miscellaneous prayers include The Lord's Prayer, Prayer for Those in Authority, Prayer Following Victory, Prayer Following Defeat, Prayer Before Battle, Prayer Following Death of One in Service, etc. Finally there is a page for your prayer list and a checking chart for your daily devotions.

Place them on sale in your church. You will find that your people will gladly pay the 10c price.

PRICES

Single Copy, 10c • Per Dozen, \$1.00 • For Resale: Twenty-five or More Copies, 7 1/2c Each

CHURCH MANAGEMENT

1900 Euclid Avenue

Cleveland, Ohio

NOTE THESE FEATURES

PRAYER CHART

On the chart below check each day as you offer your prayers. The chart provides for listing for three months.

	Sun.	Mon.	Tues.	Wed.	Thu.	Fri.	Sat.
1st Wk.	()	()	()	()	()	()	()
2nd Wk.	()	()	()	()	()	()	()
3rd Wk.	()	()	()	()	()	()	()

A feature which promotes regularity of devotions

PRAYER LIST

Place below names of those to be remembered in prayer.

Prayer list creates thought for others

THE TWELVE SOLILOQUIZE

A New Dramatic Communion Service

As a Maundy Thursday communion service, the First Presbyterian Church of Webb City, Missouri, instituted last year, under the direction of its minister, Louis H. Kovar, a very appealing dramatic feature.

The worshippers come to a church where the communion table is concealed back of a curtain. At the appointed time the curtain is drawn back. Seated at the table in the exact positions of the characters in the painting by Da Vinci, "The Last Supper," are men of the church. They have been carefully made up to give a close representation of the historic picture.

After the few moments are allowed for the picture to be grasped by the congregation, one by one the disciples grouped around the table speak. Each rises and gives a brief story of his own experience and his relationship to Christ. Having spoken he takes his

place as before. Thaddeus speaks first, then Andrew, and so on until Judas Iscariot completes the soliloquies. The Christ remains silent.

Mr. Kovar suggests that some time in the program that an announcement, either spoken or printed, be made regarding the picture which is represented. He feels that the congregation should understand that the scene is not Biblical but historical. It is an artist's representation.

Following the words of the disciples the curtains are drawn. When again opened the table has been prepared for the holy supper and the minister starts this part of the service. The dramatic presentation is preliminary to the communion. It is an appealing program and if conducted with proper dignity and restraint can make the last supper very real to the worshippers.

We have made arrangements with Mr. Kovar to publish this entire program in our March issue.

GOWNS
for **PULPIT**
and **CHOIR**

THE BEST OF THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500
schools colleges, churches
and seminaries.
Write for catalog.

Mc. CARTHY & SIMON INC.
Established 1912
7-9 WEST 36th ST. NEW YORK, N.Y.

The PAYNE-SPIERS STUDIOS, Inc.
175 FIFTH AVENUE—NEW YORK
STUDIOS: PATERSON, N. J.

STAINED GLASS WINDOWS
BRONZE TABLETS
MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS & DESIGNS SUBMITTED

CLARK'S DITYPE
CHURCH BULLETIN BOARDS
OUTDOOR AND INDOOR
SERVICE HONOR ROLLS
FOUR TYPES A VARIETY OF SIZES
INNER BOARDS & LETTERS
FOR HOME MADE BULLETINS

W. L. CLARK CO. Inc.
80 LAFAYETTE ST. NEW YORK
Manufacturers
Est. 1914
SEPARATE LITERATURE OF EITHER ON REQUEST

Editorials

(From page 7)

soldiers, defense workers and their families. The creation and conduct of such a center require executive skill, social leadership and financial resources. Here is a splendid work for laymen.

Lay evangelism is a big field. Any group might be challenged by it. It is most effective when it is lay evangelism conducted in lay circles. The lay evangelist seldom belongs in the pulpit. The most effective work of the Gideons is the work in lay circles. The appearance of their speakers in the pulpits of the convention city is not very productive. The story of the Alcoholics Anonymous as told in our December issue by Frank Fitt describes a most effective bit of social evangelism without using the pulpit. Laymen should study this technique.

Again laymen would do well to formulate techniques to build Christian brotherhood in shops, factories and stores in which they are employed. They live close to these commercial enterprises and have a knowledge and insight which clergymen cannot acquire. Here their efforts might be supreme.

All honor to the laymen's organizations. Let them not simply try to duplicate the work already being done but direct their energies into fields where the gospel is much needed.

Letters to Come Back Into "Church Management"

THE latest request of Joseph P. Eastman, Director of Defense Transportation, is that all meetings and conventions which involve inter-city travel and which do not contribute to the winning and shortening of the war should be abandoned for the duration. That means that most religious conventions will not be held in 1943.

Many churchmen have been accustomed to gain information and inspiration from conventions. They have enjoyed the Christian fellowship and have taken part in the constructive discussions. At the conventions they have had the privilege of seeing the newest religious books and publications spread out for their observation. The abandoning of the conventions will be a real inconvenience for most ministers.

Much of the convention assets can be retained by the right direction of a magazine such as *Church Management*. The addresses and discussions will be read in the quiet of your own

home rather than heard in the auditorium. There will not be the same opportunities for fellowship. The reading of the prepared and edited printed page should be more efficient as a distributor of factual information than the platform address.

The reader like the convention taster needs the opportunity to talk back. Healthy discussion is a good thing. We closed our "They Say" department when the issue of war and peace was bitterly contested in church circles. Frankly, we closed the department because many of the letters were too hot, some were libelous, a few were seditious. Much water has gone over the dam since then. We believe that the time has come when, again, the readers should have a part in the magazine.

In an effort to substitute for a convention we shall, month after month, bring to our readers factual discussions of every part of church life. Each issue will bring you a miniature convention. When you have read the material you may rise and ask questions or make a few suggestions. Try and keep the communications under 300 words; 500 will be the maximum allowed a speaker from the floor at any time.

As we seek to edit the journal to be a miniature convention each month we suggest your participation on that basis. Look over the advertisements. They are the convention display counters. Listen attentively to the addresses. Ask for further light when you need it. Add comment to the discussion which you think might be worth while. You will have one big advantage in this kind of a convention. The addresses and presentations can be adjusted to your convenience. Another is that you will find it will cost you considerably less money.

THE COVER PICTURE

The cover picture this month shows the reconstructed chancel of the First Congregational Church, Kane, Pennsylvania, following a fire. Johnson & Porter, New York, and Wenner & Fink, Philadelphia, were the architects. E. M. Conover, Interdenominational Bureau of Church Architecture, was the consultant.



Only \$25 to \$35
Secures This Electric Bulletin

Build your own cabinet from our blue prints, and we supply steel sign panel and letter equipment. Hundreds of churches are thus securing an electric bulletin at great savings. Send for information.

H. E. WINTERS SPECIALTY CO.
308 1/2 E. 4th St. Des Moines, Iowa.

Advertisers' Index

(From second cover)

Page

L

Lamb Studios, The J. & R.	47
Lillenas Publishing House	47

M

Malz, C. M.—Windowphanie Co. ..	49
Manitowoc Church Furniture Co. ..	29
Marks Music Corp., Edward B.	43
McCarthy & Simon, Inc.	57
Ministers Life & Casualty Union ..	6
Moore Co., E. R.	45
Morehouse-Gorham Co.	39

N

National Academic Cap & Gown Co. 47	
National Bible Press	35
National Religious Art Program, Inc.	49
National Religious Press, The	5

P

Payne-Spiers Studios, Inc., The	57
Peabody Seating Co.	56
Pilgrim Press, The	33
Pittsburgh Typewriter & Supply Co. 47	
Protestant Voice, The	13

R

Rangertone, Inc.	47
Rauland Corp.	25
Redington & Co., J. P.	53, 55
Religious Book Club, Inc.	29
Religious Film Service	51
Revell Co., Fleming H.	3
Runnymede, The	52
Ryan Lantern Slide Service	31

S

Scripture Press, The	45
Scriptures Visualized Institute	53
Standard Publishing Co., The	29
Standard School Equipment Co.	42

T

Theatre-On-Film, Inc.	27
----------------------------	----

U

United States Bronze Sign Co.	
..... Third Cover	

V

Vari-Color Duplicator Co.	35
--------------------------------	----

W

Ward Co., The C. E.	55
Wicks Organ Co.	42
Willett, Clark & Co.	55
Winters Specialty Co., H. E.	58
Woolverton Printing Co.	20



Erected by an Arkansas Church, this tribute was planned and ordered through the mail—our specialty.

NOW -- CAST HONOR ROLLS

A FITTING TRIBUTE, this plaque with gleaming raised letters was designed and created exclusively for Churches. Skillfully finished by men who made bronze, the tablets are solid castings in an entirely non-critical material, resembling the "Metal of the Ages." Easily attached name plates are ordered as needed. Designs available in all sizes for all requirements.

TABLETS THAT LOOK LIKE BRONZE

Preserve the tradition of Memorial and Donors' Tablets. Our dignified castings have all the beauty of sculptured bronze. Let us help you solve your needs.

MODESTLY PRICED, our plaques are within reach of all. You are welcome to full information.

"Bronze Tablet Headquarters"

Designers — Craftsmen — Manufacturers

United States Bronze Sign Co., Inc. 574 BROADWAY, NEW YORK, N.Y.

All-Purpose Sermon Folder

This is a simple manila folder which will make the best sermon helper you have ever used. Inner folds at sides and bottom make it possible to keep clippings and penciled notes while the sermon is being made. Book references may be noted. When the manuscript has been completed the folder makes a cover for it with the proper notations as to delivery in the front.

Completed it may go into your filing case or, if you prefer, put it on the bookshelf. A shelf one yard long will accommodate a year's work. It may be classified biblically, chronologically, alphabetically or in other ways.

Made of rope manila, it will last for years.

TEXT BOOK CHAPTER PAGE OR VERSE OR LIBRARY NUMBER		CLASSIFICATION			
FOLDER FOR MANUSCRIPT AND MATERIALS OF DISCOURSE (Including Pamphlets, Clippings, and Illustrations.)		<input type="checkbox"/> Explanatory	Results & Comment		
		<input type="checkbox"/> Illustrative			
		<input type="checkbox"/> Argumentative			
		<input type="checkbox"/> Persuasive			
Topic		DELIVERIES			
Title		Date	Hour	Place	Results & Comment
Alternative titles					
FILING KEY (*-Preference, X-Cross Reference)					
Textual					
Topical					
Serial					
Cross Reference Notes					
General Remarks & Criticisms					
* General Character of Audience Addressed					

Folds to Size 6½" x 9¾". Will Accommodate Sermon Manuscript Sheets Either 8½" x 11" or 5½" x 8½"

PRICES

One Sample Folder	\$.10
Twenty Folders	1.00

Church Management

1900 Euclid Avenue

Cleveland, Ohio

ACCEPT THIS GIFT



Only \$67.50
a 100
not prepaid

FREE

Sample Copy gladly sent to every qualified reader filling in coupon below. Offer not limited to church officers.

Many Pastors and Superintendents of Churches needing new hymnals will not see this advertisement. Therefore it is important that YOU accept this offer and take the sample copy to them. No Church should miss this opportunity.

"The Service Hymnal" is superbly bound in lacquered "Class A" cloth, gold embossing tarnish proof. First classified hymnbook to be completely orchestrated.

9 Ultra-Quality Features Found in No Other Comparable Book

- 510 Musical Numbers. Old favorites and tested new hymns.
- 67 Scripture Readings for every season and every use.
- 117 Descant arrangements.
- 6 Complete Indexes.
- Quality-Plus Binding. Lacquered for long wear.
- Optional binding colors—Brown or Maroon cloth.
- Large Hymnal-size pages.
- Completely orchestrated.
- Low price, save up to 1/2.

HOPE PUBLISHING COMPANY

"Only the BEST in Song Books"

5709-B3 West Lake St., Chicago, Ill.



You can have ALL this with our Tested Plans as a Gift. Let us tell you how.

New Hymnals
More Members • Larger Income
Greater Zeal • Truer Worship
Deeper Dedication

Mail Coupon below and we will send you Free sample of "The Service Hymnal" and FREE folder showing you how to obtain new hymnals at no budget cost. Thousands acclaim "The Service Hymnal" unsurpassed in musical appeal and spiritual power. See the eager interest of your Church Board when you present the Book and Plans.

A Complete Service Book

For all Churches and every use—Worship Services, Sunday School, Young People, Midweek Song and Prayer Services, Home and Choir. Adopted by 27 Denominations in 48 states and other foreign countries. You, too, can stir the hearts of your people with this book in the present time of great spiritual need and opportunity.



HAS THE SONGS WE LIKE TO SING IN CAMP AND CHAPEL

HOPE HYMNALS HAVE LED THE FIELD FOR 50 YEARS

SWEPTS ON TO VICTORY IN THE WAR AGAINST SIN AND SATAN

HOPE PUBLISHING COMPANY

5709-B3 West Lake Street, Chicago, Illinois

Our Church needs new hymnbooks. Please send Free Sample of "The Service Hymnal" and Free Folder of "Finance Plans" telling how to obtain new books without budget cost.

Name _____

Address _____

I am ☐ Pastor, ☐ Supt., or _____

Church & Denom. _____ Total Membership _____

Hymnals now used in Morning Service _____

Expect to buy new Hymnals (Approx. date) _____

Pastor _____

Supt. _____

